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WHAT THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION DOES

By Hugh S. Magill

THE INTERNATIONAL COUNCIL through its Lesson Committee selects the topics and Scripture references for the Sunday school lessons, and prepares curricula for vacation and week-day Church schools.

THE INTERNATIONAL COUNCIL through its Committee on Education outlines courses of study for the training of teachers and leaders and establishes standards that are accepted by the cooperating Churches. The Council is the recognized agency for the interchange of credits earned in denominational and interdenominational training schools.

THE INTERNATIONAL COUNCIL through its Professional Advisory Sections gives emphasis to specialization in religious education. The professional workers, representing all phases of religious education, give valuable advice and counsel in the development and administration of the cooperative program.

THE INTERNATIONAL COUNCIL through its Department of Leadership Training conducts a cooperative program for the training of teachers and leaders. The Council supervises community training schools throughout the continent and holds three summer schools for the special training of leaders for the Sunday school, vacation and week-day Church schools, and for state and local councils of religious education.

THE INTERNATIONAL COUNCIL through its Department of Young People's Work is developing a Christian program for youth representing all the cooperating forces. It holds annually six interdenominational Camp Conferences for the training of older boys and older girls for Christian service.

THE INTERNATIONAL COUNCIL through its Department of Research and Service carries on investigations and experiments in the field of religious education so that all its work may be based on sound educational principles. The results of these studies are made available to all the cooperating forces.

THE INTERNATIONAL COUNCIL publishes the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION, which is the official organ of the Council for the promotion of its entire program, carrying inspiration and practical help to all the forces in the field.

THE INTERNATIONAL COUNCIL gives special supervision to the establishment and promotion of vacation and week-day Church schools, and assists the state and local councils in the organization and promotion of their work.

THE INTERNATIONAL COUNCIL through its Department of Home Visitation conducts religious surveys of cities and communities, discovering the Church preference of all persons and furnishing this information to the various Churches.

THE INTERNATIONAL COUNCIL develops plans and programs especially adapted for the religious training of children, young people and adults, including programs for the observance of Children's Week, Mother-and-Daughter Week, Father-and-Son Week, and other occasions.

THE INTERNATIONAL COUNCIL through its Department of Organization and Promotion assists in the organization of state and local councils of religious education, and in developing a sound financial policy to meet their needs.

THE INTERNATIONAL COUNCIL conducts its business affairs in accordance with the most approved business methods. The expenditures of each department are carefully estimated in advance and held strictly within the budget allowance made by the Board of Trustees. The books of the Council are audited annually by a Certified Public Accountant.

WINNING THE WORLD THROUGH CHILDHOOD

A Children's Day Message, by D. W. Kurtz

THE HUMAN race is in need of salvation. It must be saved from the sins of selfishness, and orldliness, the sins of prejudice, hate, and discord, ne sins of materialism and mammon. All men of in- ght recognize the human problem, and the dire need f winning the world to a nobler life. There is but ne problem in the world—the Human Problem. his means to promote the survival and well-being of ne race. To secure the survival and well-being of ne race demands four things,—man should be physi- ally viable, intellectually rational, socially moral, and piritually in tune with God, in harmony with the rue, the Good, and the Beautiful.

Failure of Paganism

THE SECOND great fact we must face is the failure of paganism. Professor Ellwood has de- ned paganism as selfishness and self-indulgence,— he greed for pleasure and power. He has also pointed ut that paganism is pervading our industry, politics, ocial and racial relations, much of our literature, our musements, and, in fact, our universities and religion tself. Our civilization is not Christian, it is a mixture f Christianity and paganism. This is so true that a reat prophet has recently raised the question whether the Church has not inoculated western civilization vith a mild form of Christianity and made men im- nune to the real thing." Paganism has failed. Its liplomacy, militarism, materialism, selfishness, greed, nd worldliness have not solved the human problem.

Christ, Our Only Hope

THE THIRD fact is that Christ is our only hope, but the sufficient hope for the world. I am glad o note that the great thinkers of the present are more nd more agreeing that there is a "best way of living" —and that *best way* is the *Jesus way*. The experts in olitical science, in sociology, economics, and in all uman relations, are gradually recognizing that the eachings of Christ are the only adequate principles of urvival and well-being. And experience shows that he religion of Christ is the only dynamic to achieve he results. I have studied under the great philos- phers in four countries, and I am personally convinced hat no philosophy can meet the human needs except he Gospel of Christ. I am absolutely sure that his gospel can meet all human needs; and the social, olitical, racial, and international problems would lisappear as dew before the morning sun if the gospel nd dynamic of Christ were made effective in human ives.

Childhood Our Only Opportunity

THE NEXT FACT is that childhood is our only opportunity. We cannot win the world by be- ginning with the aged. Christ did not choose old men, but young men. We know this because a gen- eration after his death his apostles were still active, and were martyred in the midst of an active service. We know, further, that only young men could have received such a revolutionary message. The aged were prejudiced, sated, fated. The young are open- minded and can learn the new truth. Winning the world through childhood is the true way, *first*, because the childhood of today makes the world of tomorrow. This is true whether we like it or not. If we want to do anything for the future, we must do it now—for the childhood of the race. "Save an old man, and you save a soul; save a child and you save a soul plus a *life* for God." The childhood of today will build the institutions of the future—our homes, schools, Churches, states, industries, and institutions. What kind of institutions will they build? That depends upon the ideals we give them now. The Christian education of childhood is the supreme task of the race, but the supreme problem is to get the mature to assume this task. Christ set a child in the midst of his followers as the Key to the Kingdom of God. By this sign we must conquer.

Secondly, the child does not inherit any culture, civilization or religion. It is entirely free from the hates, prejudices, narrow nationalism, and caste feel- ings that divide the human race. As far as its culture is concerned, it is in our hands, to guide and direct as we will.

Thirdly, the child does inherit reflexes, instincts, and capacities to start it out in life. These instincts are inborn tendencies to act in definite ways without previous education. They are self-starters—starting the child to play, be curious, imitate, dramatize, con- struct, and collect. All that education can do is to so organize the stimuli of the environment that the child's reaction upon these will cause him to develop into Christian manhood. The child also inherits capacities. These vary in kind and amount. Modern experiments show that only a small per cent of the race inherit capacities of genius and leadership. These should specially be developed for the services they can render to the race.

In the fourth place, the child has a long infancy. John Fiske pointed out long ago the significance of this long infancy. It requires twenty-four years to develop a mature mind. The infancy of animals is short—they have little to learn. They are guided by instincts. But a person has much to learn, hence the long period of mental plasticity to make this possible. The scientists know but one reason for this long in- fancy, that is, *education*. Since the Christian gospel is the only adequate guide of life, and infancy the

providentially appointed time for education, it is clear that the *Christian education of childhood and youth is the supreme task of the race.*

In the fifth place, let us note that the general tendencies of life are determined young. A prominent author states that by the end of the fifth year the general tendencies and attitudes of life are largely fixed. We must begin early to make a new world. Some years ago Dr. Starbuck made extensive investigations and discovered that the choices of life are made in the early adolescent period. The high-water mark of conversions was about sixteen. Also of criminals. Recent investigations show that the greatest number who accept Christ in any year is more nearly at fourteen. Several of our greatest authorities in religious education express this truth in the following words, "Only one in a hundred becomes a Christian after twenty; only one in a thousand, after thirty." This is also true of crime. Over ninety per cent of all criminals in our penal institutions committed their first crime before the age of twenty. The three greatest choices of life are made, by the vast majority of the race, before maturity, at twenty-four. These great choices are religion, vocation, and marriage. A wrong choice in any one of these means a life marred, if not wholly wasted. We can make a better world only as we can get men to be dominated by the spirit of Christ in the whole of life. We must strike while the iron is hot. Childhood is our opportunity, and our only opportunity to win the world.

LET ME invite your attention to a great book, written by Benjamin Kidd, on *The Science of Power.* The author shows how scientific experiments demonstrate the power of an idea backed by strong emotion. An idea with emotion is the greatest explosive on earth. He points out how two great nations, Germany and Japan, completely changed their civilizations in a single generation by winning the childhood of these nations. Von Humboldt taught the German people that "What is wanted in the nation must be put into the schools." The ideal of "Deutschland Deutschland Über Alles" was so thoroughly put into the hearts and minds of the childhood of Germany for forty years, that it became embarrassing. No one can doubt the efficiency of the method. A different ideal could have been carried out just as effectively.

Japan illustrates this great truth even more clearly. In 1872 the Emperor declared that he did not want a single village with an ignorant family in it, and not a single family with an ignorant member in it. He asked Dr. Murray of the United States to become his educational advisor. A wonderful school system was created,—public schools, middle schools, high schools, universities, normal schools and technical schools. Also thousands of kindergartens were established. The result was that in a single generation Japan was transformed from a nation of the middle age into one of the five greatest powers of the earth. It was a new Japan, made out of the childhood of the race. Benjamin Kidd presents the challenge, "Give us the young and we will create a new mind and a new earth in a single generation." He is absolutely right. There is no other way.

THE GREAT tragedy of Protestantism is that we thought this was an "old man's world." So we have made a failure of our civilization. In the United States there are 58,000,000 people who profess no religion,—neither Jew, Catholic, nor Protestant. Most of these have come from Protestant homes. We lost our children. Churches spent their time with creeds, dogmas, lectures, and ceremonies for the mature, and have not yet wakened up to the fact that the mature have no reason to exist, except to bring up the immature. This is the law of biology, the law of the family, the law of the plant and the animal, and the law of God everywhere. It is the law of the spirit. "If any man would save his life he will lose it, but if he would lose —invest—his life, for my sake, he shall find it." The mature must give their time, strength, energy, and money for the immature. Christian educaton is the supreme task of the race.

FINALLY, let us realize that the only real values are human values, folks. All else is machinery. What good are all our railroads, our factories, stores, industries, and fields? They have value only as they supply the needs and wants of folks. Why should we turn all this wealth of things over to the next generation unless they have an adequate Christian character to use it for the well-being of the race? In the final analysis, nothing counts save folks; and nothing matters in folks save character; and the only character that enriches life for time and Eternity is the Christian character; and this can be acquired only by Christian education. No civilization can be or become Christian that neglects its childhood and youth. No nation can create a better life unless it creates a new world out of its childhood. I use the word *child* in the biological sense—from birth to maturity. I hold that the Christian education of childhood is the supreme task of the race. Our problem is to assume this task.

L. P. Jacks, that major prophet of this age, reminds us that there are governments of power, and governments of culture. The latter are not, save in the visions of prophets. When we get our eyes open, and see the true aim of life, that all governments, industries and institutions should exist for the making of men, then we will set ourselves to the task, the hopeful, pleasant task, of building a Christian civilization out of the childhood of the race.

JULY-AUGUST JOURNAL

The July-August JOURNAL will be a combined, two-in-one JOURNAL. It will be an especially attractive number. There will be more than a dozen splendid articles on leadership training. Book lists for summer reading. General articles of a high order.

DEVELOPING AN INTEGRATED PROGRAM

Number Two in a Series of Four Articles on The Pastor His Own Director of Religious Education

By Frank Otis Erb

THE PASTOR who must be his own director of religious education is most sure to face such a multiplicity of organizations in his Church as to cause despair to a man with an educational vision. His first problem is likely to be, How is it possible for a busy man to make his leadership effective in so many groups, each with its own policy, program, and personnel? With limited time and energy, and the constant demands of the regular preaching and parish work, the pastor must either allow himself to fall into beaten paths or develop an integrated program.

The worst thing about these varied organizations is not their multiplicity; what might conceivably be good. But their independence of one another and of the Church itself, their overlappings and competitions and frictions, the petty jealousies which are sometimes fostered, all make for weakness, waste, inefficiency. So much power is expended in keeping machinery in motion that little is left wherewith to produce results. What the busy pastor must have is some sort of unified organization that will respond quickly, quietly, and effectively to his leadership.

* * *

WITH ALL THESE multiplied organizations, the pastor finds many functions unfulfilled. No pastor with the missionary attitude can view with equanimity a missionary policy in his Church which trains little children and a fraction of the girls and women, and has no challenge to offer to boys and men. No pastor with a devout heart can be satisfied with a devotional organization that reaches only fifty per cent or fewer of the young people of his Church constituency. No pastor with the evangelistic spirit can be happy while his people, older and younger, are receiving little or no training in leading others into the Christian life. No pastor with a vision of future needs can be content with a haphazard leadership training program, if indeed there is any leadership training program at all. No pastor who has caught a vision of the continuity of the child's life from birth to maturity can rest easy while he views his children and young people being presented with a fragment of a program for ages twelve to fourteen, and another fragment for ages seventeen to twenty-four, or other similar piecemeal offerings. He knows that a comprehensive and cumulative program from childhood to maturity is the least that a Church should offer.

These are only a few of the gaps that almost every pastor recognizes. One hesitates to name even these, for fear that some organizing "genius" will at once proceed to develop a new society for training in evangelism, or a new guild to develop leadership training, or a new club for the missionary training of boys, and so on. **Our need is surely not more organizations, but a more compact organization.**

* * *

IF THE PASTOR of the medium-sized Church is ever to function as educational director, he must develop an organization that shall be integrated in aim, in program, and in control.

It must be integrated in aim. That does not mean uniformity of aim. It ought to imply diversity of aim at different ages and for different groups. An organism, as Paul points out, is composed of many members, each fulfilling its own function, and all together working for the good of the organism as a whole. But when any member assumes an independent attitude towards the rest, every member suffers.

The very idea of an integrated aim challenges each group and each activity to indicate its contribution to the total life of the school. It challenges each group, further, to show that every element of its specific aim and program is congruous with the general aim of the school. And lastly, it challenges all the groups and activities put together to show that every legitimate need of the entire constituency is being met.

The pastor-director, in order to achieve such a result as this, must set before all his leaders this question: What are we trying to do in this enterprise of ours? He will not be content with vague general statements. He will work out with these leaders what the integrated aim should be, and in detail what such an aim should imply. "What is involved," he will ask, "by this phrase, by that phrase," and, "Does this total statement as thus explained truly represent what we ought to be trying to do?"

More than that, he will ask each group, "What are you trying to accomplish through this organization of yours? For whom are you seeking to achieve these ends? Should you be seeking these ends for others not now under your care? Have you aims which are not completely consistent with the general aim adopted by the Church as a whole? Ought you to add aims which are not at present consciously present to your minds?"

The pastor-director who can get a few thoughtful people in each group to consider questions such as these has already gone far toward an integrated aim.

* * *

The organization must be integrated in its program. This implies, first, that the leaders, younger and older, working together, shall build a program that shall include all the functions that should be provided for, all the people who should be included, and all the available time. It will care for all the functions—instruction by the best methods in all necessary subjects, worship, service, evangelism, leadership training, recreation, extension, and relationships of various kinds. It will definitely consider whether all the people for whom the Church is responsible are being planned for. It will claim a due proportion of time, Sundays, weekdays, vacation days.

The integrated program implies that each group or agency becomes responsible for the adequate performance of its assigned share of the task. Since there are so many gaps in our ordinary program, each agency will doubtless need to reconstruct its work in order to bear its fair portion of the common load. And thus, each agency and group will be keenly conscious that it works not alone, but shoulder to shoulder with all the other workers, as well as with the Great Worker.

* * *

The organization must be integrated in its control. There are not a few Churches in which the control of the Sunday school is vested in one group, the control of the week-day school in another, the control of the vacation school in a third, and each separate organization is likely to have its own independent leadership. In most denominations, this state of affairs reflects the lack of coordination among overhead organizations, When in addition to all this confusion, the Church has

HOPE FOR THE FUTURE

In the multitude of forces and impressions combining to produce the body and mind of each little child, lies our hope for his conquering future. Though he may be overshadowed by the weakness and evil of his immediate ancestors, back of every child somewhere are bravery and uprightness. The so-called well-born child has innumerable tendencies to evil to combat, as well as good to develop. And in the knowledge of what lies back of the child we must find the keynote of our efforts to influence his future.—*Harriet Bailey Clark, in Mothers' Problems.*

societies or chapters of national organizations independent of Church direction altogether, the situation is difficult indeed. Unless the local Church achieves some measure of unity in the guidance and control of its own work the attempt to produce an integrated program is hopeless.

* * *

THE EDUCATIONAL pastor knows that the unity of the child's life demands an integrated program. He knows that the strength and efficiency of the Church depends upon the same condition. He knows that integrated control is the only thing that will make the entire organization sensitive and responsive to his leadership. Consequently, he must set himself to secure such a unification of agencies as shall eliminate waste, weakness, and inefficiency, and shall produce strong Christian personalities, achieving together in an effective Christian brotherhood.

Perhaps the one best way to accomplish this is by means of an influential Committee on Religious Education. The members should be selected because of their intelligence, progressiveness, and influence. If they are not intelligent and progressive, no forward step can be taken. If they are not influential, small independent groups may deny their right to offer suggestion, or may ignore their request for cooperation. Naturally, the pastor will be a member of this Committee.

* * *

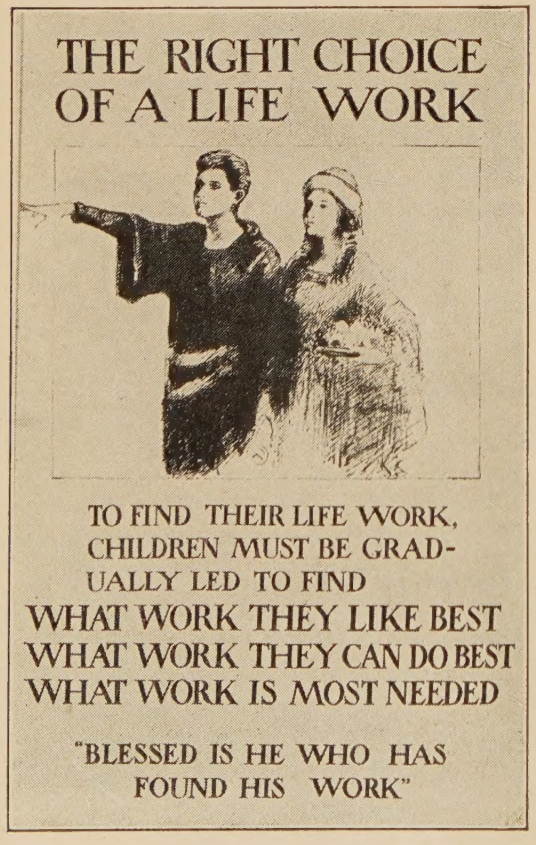
IF THIS COMMITTEE acts wisely, persistently, and patiently, it can gradually mold the policies of each group in the entire Church constituency. As it studies the local situation, it will suggest expansion here, withdrawal there, new undertakings yonder, and better work everywhere. Without claiming for itself anything more than the purpose of intelligent and devoted service, it can gradually become the accepted leader of the entire Church in educational matters. Letters and suggestions from overhead national organizations, denominational, interdenominational, and undenominational, will soon be referred to this Committee as a matter of course. Visits from walking delegates of these organizations will be under the Committee's direction. And through this Committee the pastor will be able to lead his Church in an ever-developing educational ministry.

WHICH WAY SHALL I TAKE?

By Eugene C. Foster

WHICH WOULD you rather do—or go a-fishing?" my father used to ask me when I was a young boy, very much to my amusement. For many, the choice of selecting a life-work is just about as indefinite as that foolish question.

Is it necessary for the choice to be as hazy as that? Not at all. At least we can find some things to guide us. But what shall these things be?


THE RIGHT CHOICE OF A LIFE WORK
TO FIND THEIR LIFE WORK, CHILDREN MUST BE GRADUALLY LED TO FIND
WHAT WORK THEY LIKE BEST
WHAT WORK THEY CAN DO BEST
WHAT WORK IS MOST NEEDED
"BLESSED IS HE WHO HAS FOUND HIS WORK"

In the first place, why should we make any selection? Why not drift along, take the next thing that comes to hand, and let it go at that? All good sense rebels against that idea. All around us we see people who have just drifted into their life-work. Most of them are unhappy, or unsuccessful, or both. Increasingly success depends upon training; and you cannot train for something that is indefinite.

Here is your life! Within certain wide limits you have the power to determine what you will do with it. Of one thing I am certain. You want to invest it where it will yield the largest dividends. I never met a young person yet who set out deliberately to throw life away, to have it accomplish nothing. Sometimes life is wasted; but no one starts out expecting to waste it. If you are keen to invest your life to best advantage, what shall be your first step?

* * *

LONG BEFORE you face this question of actual choice of a life-work, I hope you have found the way to build your life on a four-square foundation. Your life-work is the superstructure; it must be laid on a sound foundation. This means a *sound body*, with right habits of health; *a keen mind*, trained to think and stored with useful knowledge; *a fine social sense*, recognizing one's obligations to others and the privileges of friendship; and a *spiritual outlook*, linking one with the purposes of God.

The first step, then, is to look we to your foundations. If they are wea at any point, strengthen them. If yo would rear a great life structure yo must have deep and broad foundation

As a next step, I would suggest th you take account of stock, of yo resources. These are: Native abilit likes and dislikes, perseverance, an in a measure, money with which to pu chase training. But the lack of mon is not necessarily a handicap.

Ordinarily you will like to do wh you can do well; therefore, native abili and personal taste will often go togethe Ordinarily, too, you will succeed in th measure that you like your work; ther fore, native ability, personal taste, an success are usually associated.

Can one discover his native abili before maturity? In a broad way, ye For instance, one person is likely to b interested more in *things* than in *peop* Such a person may find satisfaction making things, or in painting or i related arts, or in some other line whe time is primarily spent with inanima objects. A chemist, for instance, ma spend most of his time in the laborator but a teacher of chemistry may spen most of his time with students.

THAT BRINGS us to the second group: Those who prefer to work th people rather than with things. ne doctor, the nurse, the teacher, the lesman are types of this group. The wyer who pleads before the bar, or no uses his legal knowledge to make foundation for entering politics, may said to be specially interested in eople; but the lawyer who eks to become an author- y on some phase of law, consultant rather than a eader, may be more inter- ted in things.

Now this is a very broad ne of cleavage; it should ot be applied too much in tail. No one can be inter- ted either in things or eople to the exclusion of e other. But I believe it ll help you to test your- lf by this broad distinc- on.

If you conclude that you e primarily interested in orking with people, I ggest that you settle an- her very broad and gen- al question: Are you ore interested in gainful cupations or in service llings?

By gainful occupations, I ean those where the re- ards are going to be meas- ed primarily in money turns. By service callings refer to those vocations here the rewards are pri- arily in other terms than oney. Now, please do ot be too hasty at this oint! It is possible to be terested in moneymaking ecause of the opportunity hich money gives one to things in a service way. is also possible to be in a inful occupation and yet more interested in the od accomplished than in e money made.

A man may be a physician and use s profession primarily to make money; he may be a physician and use his ofession primarily to serve people in ed, still making money. In either se, he would have elected for his life- ork a gainful occupation. Or, he may udy to be a physician with a view to coming a medical missionary; he would en be in a service calling as I have used e term.

There is no criticism, necessarily, of e man who seeks to be a physician and no gets rich by that work; he may have high service motives as the medical ssionary. These two simply work out eir service tasks in different ways. hose who seek the service callings ll need to rely on those who elect e gainful occupations to make the rvice tasks possible. The bills must paid. The service callings include e ministry, the Y. M. C. A. or Y. W. A. secretaryship, many forms of ssionary work, social and charitable work, boy and girl work, and many other related lines.

The question is: Do you want to turn your energies into making money, or do you want to turn your energies into moulding or helping lives directly? If you make money, you may or may not use it to help lives as well; if you help lives, you are pretty sure not to make money, but your compensations will come in many other thoroughly satisfying ways.

* * *

BOTH GROUPS of people are needed in the world. Into what group do you want to go? This, again is a broad, general distinction. You may make money and serve lives; you may serve lives and make money—though this latter is not usual.

If you believe you belong to the gainful occupation group you may find your niche in working with things or with people; if you belong to the service callings group, you will almost surely find your place in working with people.

You can approach this from either of two points of view. Let me illustrate by simple diagrams:

	Working with Things	Working with People	
1.	Gainful occupations	Gainful occupations	Service occupations

	Gainful occupations		Service occupations
2.	Working with things	Working with people	Working with people

Suppose you try to classify your abilities and your tastes in this broad way and see just where you place yourself. Then let us look to the next step.

I believe at this point you will look carefully to your special talents. Let me indicate how these may be measured and applied. Do you thoroughly dislike mathematics, and are all mathematical calculations difficult and distasteful? Then you will not be happy as an engineer or as an accountant. Do you thrive on mathematics? Then you may want to be an accountant if you are meticulously careful in little things and patient in ferreting out tangles. Or, you may want to be an engineer; a mechanical engineer if you are mechanically inclined, or a civil engineer if you are capable of seeing bridges and tunnels and railways before they are built and glory in the hardships and the delights of great enterprises; in the out-of-doors; or an architect if you have skill in planning and sketching.

If a young woman is peculiarly happy with children she may want to be a teacher, or train herself to be a nurse who specializes in children's cases, or she may enter children's work under the head of the service tasks. If she should prefer business, she will usually choose between the clerical and management section of business on the one hand, and the buying or selling section on the other.

* * *

USE THESE illustrations merely to indicate the way in which talents and tastes will enter into the final decision. It is not possible here to go extensively into the whole realm of vocational choice.

Now all these are but broad hints. There are two specific suggestions which are applicable to any line chosen. The first need is an education. It underlies practically all success. Rarely does one succeed without it; where one does succeed without education, a thousand fail for lack of it. Cost what it may, an education is the foundation stone on which to build success.

The other suggestion is this: More important than the choice of an occupation is the choice of God as a life-partner. If you will choose Him, and seek to find the place in the world in which He wants you to live your life, that is the surest prophecy of success.

From a Beginners Superintendent to Her Teachers

DEAR GIRLS OF MINE:

Don't forget to watch your class books for birthdays in order to send out the little greetings promptly, reminding the children to be sure not to miss their little birthday cake on the following Sunday.

We have a new supply of absentee cards, and I wish you might follow-up absentees in your respective classes promptly with these, also by at least a phone message to the mother. Report to me what you learn.

Now that Sunday school begins at 9:30, it would be splendid to attain our ideal, all of us reaching the Church as near 9:20 as possible to arrange our work in preparation and to devote the time from 9:30 to 9:45, while the tardy little people are gathering, to those in your own individual classes—first helping them with the attendance cards, then be ready to hear their little stories, encourage confidences, or impress the last Sunday's story still more deeply as they study the pictures, etc.

Let us keep our little people on our hearts and in our prayers, and before each session, each of us silently offer a brief prayer that we may be helped and guided in revealing our Heavenly Father and Jesus our Helper,—to these little lives, so they may early develop radiant joy and everlasting child-like faith.

Haven't we a precious trust and privilege! With loving, sincere gratitude to each of you for your loyalty and willingness to serve,

JEAN LUCCOCK STIFLER.

CONVENTION PROGRAM BUILDING

By F. Harvey Morse

A CONVENTION of leaders in religious education, if rightly conceived, is an educational structure for which there should be a well worked out plan. While the principles of program building given here apply equally well to any Church school convention, the suggestions offered are intended especially for the guidance of those who plan Sunday school conventions in counties, districts, or townships.

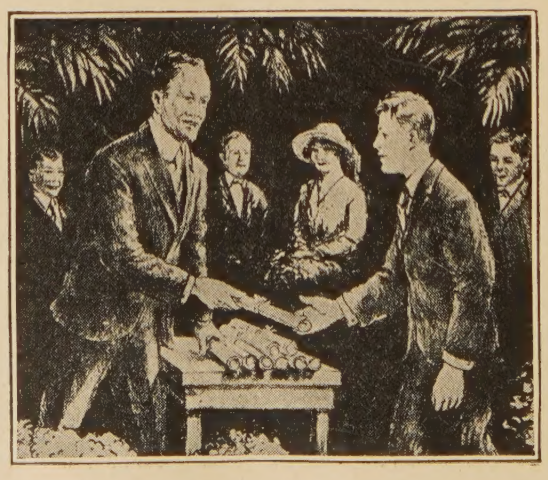
The Program Should Be Properly Planned

IF THE COUNTY or district is not fully organized, or if the organization is not functioning properly, it is quite likely that the president will do most of the convention planning. If well organized, the executive committee will be apt to handle the work. What is probably a more desirable plan is the appointment of a program committee of three members from the executive committee, to lay preliminary plans and submit for final approval to the entire executive board.

It takes time to plan a convention program—even for a one-day session, —that is if a truly vital program is desired. Thinking toward the program for a Sunday afternoon and evening district convention should begin no later than there months before the date set for the convention. For a county convention the program committee should be given at least six months. Fully that period of time is required for the planning of an interesting, helpful program and its adequate promotion.

The Needs of the Convention Constituency Should Determine the Program

SOMETIMES leaders look upon the convention merely as a requirement of the standard, in which case the program probably will be lacking in truly vital elements. A convention can be justified by just one condition—that it increases the all-round efficiency of local Church school workers and "sells" the Church school to the public. That being the case, it necessarily follows that the program committee should keep always before them a picture of the typical workers who will be reached by the convention, and provide sessions which will inspire them to more consecrated endeavor and which will give them practical help to apply to their every Sunday problems.



The degree to which a convention does meet the needs of its constituency will depend largely upon the officers' knowledge of conditions. Each leader should study carefully the reports that come to him, in order to discover weaknesses which may be strengthened, and also to discover, in the strength of some schools, features which may be presented as a challenge to the weaker ones. Personal knowledge coming from visits to schools in the district or county will be invaluable in planning the program. Where more definite knowledge than that at hand is desired, the questionnaire method may be used. Letters should be sent to every school, asking the leaders to state the problems facing them, and also to give information about successful plans being used.

The Convention Program Should Be Built Around a Central Theme

THE FIELD of religious education being so tremendous, it would be foolhardy indeed to attempt to cover it entirely in even a week-long convention. The next best thing is to select some one theme of timely interest to the convention's constituency and build a program around that. *Stewardship* was the theme of one county convention. The worship programs were based on four phases of stewardship—God, owner of all, stewardship of talents, stewardship of time, and stewardship of money. There was a keynote address, "Stewardship of the Sunday School Worker." The general session addresses all emphasized stewardship from some angle of Church school administration, while the divisional sessions considered stewardship from the standpoint of the particular division.

Cooperation was another theme used effectively in a county meeting. This theme offered splendid opportunity to discuss such topics as "Correlation of Educational Activities of the Church," the "Pastor's Place in the School," "Cooperation Through the Workers' Conference," "Cooperation of Home and School," "Community Cooperation," "Church Vacation Schools," the "Project Method," "Adult Community Councils," and the like. A recent state convention program was built on the theme, *Christian Education, the Solution of World Problems.* Efficiency, leadership, service, looking forward, consecration, responsibility, vitalization—these are just a few theme suggestions. Local needs will determine the theme best suited for use in each recurring meeting.

Elements of a Convention Program

General Sessions:

BECAUSE these sessions will be attended by all convention delegates, they will naturally be devoted to matters of broad general interest. At least six program items will usually find place here.

Worship: in the form of practical demonstration worship programs—not merely sermonettes. There may, if attractive leaders are available, be one or two "Bible hours" of a practical nature.

Practical Presentations of Outstanding General Problems of Religious Education. The detailed work of the school secretary would hardly be discussed in a general session, but correlated programs, Church vacation schools, or home relations would be quite appropriate. A strong inspirational address is always acceptable on a general session program. As far as practicable it is desirable that each division—children's, young people's, adult, and administration, be represented in the general session program by at least one address.

Business Session. This will include reports of officers, raising of budget, elections and committee reports. During this part of the program the work of the organization may be "sold" to the community by well-presented reports of work accomplished. Leaders must bear in mind that often only a few of the workers of a school are in any way interested in organized Sunday school work. The business session must be planned to interest those people and secure their cooperation. Too often a dry business session makes it more difficult to secure the attendance of those folks at subsequent conventions. Some outstanding feature should always be part of the session at which reports are presented.

School Standard. Somewhere in every convention program should be provided opportunity to present the International school standard, and so keep ever before the schools high ideals of efficiency. The relation of denominational standards to the International standard will be emphasized.

Installation of Officers. This feature of the program should be carried out with dignity and consecration. Such a service can assure the success of the organization during the coming year if it has been properly planned.

Special Features. A pageant, a rainbow chorus, a stereopticon lecture, or a demonstration of some phase of Sunday school work adds interest and is usually of excellent value for preliminary advertising.

Divisional Conferences

IT IS HERE that the practical detail is presented—plans and methods which workers can take back to their schools and adapt readily to local conditions. There should ordinarily be a minimum of four divisional conferences—children's, young people's, adult, and administration. In the case of large conventions, some or all of the division conferences may be subdivided into departmental conferences. That might mean, for example, a separate conference for cradle roll workers, beginners workers, primary workers and junior workers, in the case of the children's division. It is desirable in some cases to divide the young people's conferences into two—one for leaders of intermediates and perhaps seniors, and a second for those working with the eighteen to twenty-four year age group. In a recent convention in St. Louis County, Missouri, the children's division and administration division leaders held one joint conference devoted to a consideration of Church vacation schools, and the adult and administration division workers another joint session to discuss home relation problems. If the conditions justify, there can sometimes be separate conferences on Church architecture, Church advertising, conferences of school secretaries, conferences of pastors, etc.

In planning conference programs, ample time should always be allowed for open discussion of individual problems. Usually the best time for discussion is immediately following the presentation of the subject by the speaker. It is vitally important that the one chosen to lead the discussion have a knowledge of the problems discussed so as to bring out the most helpful points and to conserve time. One discussion leader in an important conference devoted the entire time allowed for discussion to making a speech—this period is a time for the *delegates* to make the speeches.

In conventions where it has been tried, an entire conference session devoted entirely to discussion of certain case problems has met with enthusiastic approval. The problems should be placed in the hands of all delegates in mimeograph form, but delegates should be permitted to introduce any pertinent problems confronting them in their local situations.

Social Features

FELLOWSHIP is one of the important phases of convention life. Division banquets or luncheons, district banquets, district stunts, demonstration socials, etc., may all be made to contribute largely to the success of the convention.

The Process of Building the Program

AS SOON AS the program committee has analyzed the local situation, the convention theme should be selected. A tentative outline of the sessions with suggestions for topics to be discussed may then be prepared.

In the meantime the division superintendents should be planning a suggested program for their divisional conferences. These should be submitted to the general program committee who will adjust them to suit the theme and the time allotted for division sessions.

After it has been decided that certain subjects should be included in the program—and not until then—speakers should be selected who can best discuss those subjects. In choosing speakers, preference should be given folks actually working plans, rather than to mere theorists. It is reasonable to think that what is being worked can be worked again. Moreover, a speaker should be qualified to handle his topic—the best qualified individual it is possible to get. A district president decided that a certain Church school should have a representative on the young people's conference program, so he asked a deacon from that Church to discuss characteristics of young people. On the Sunday the convention was to be held that individual came to the superintendent of his school and asked for a book from which he might "get a few squibs" for his talk that afternoon!

In another case a woman was placed on the program just because she held the same theological beliefs as the conference chairman. If we really want to serve the Church school workers, we must man our conventions with folks who *know.*

All other things being equal, laymen are usually to be preferred to preachers, largely because of the greater influence of laymen. It makes a tremendous impression upon a gathering of teachers and other workers to hear an inspiring presentation by a prominent layman. He is in the Sunday school work because

he believes in it thoroughly—the preacher is getting paid for doing it—that's often the unconscious attitude of the masses.

In the case of a few leading speakers, doubling in several sessions is probably desirable, so that they may establish as many contacts as possible. As a rule, however, it is best to work into the program as many speakers from local schools as possible—provided they have a vital message. Each speaker has a certain local following which can often be brought into the convention in that way. This plan gives the delegates a greater number of contacts, too.

Speakers should be secured just as soon as the program has been accepted by the executive committee—give them plenty of time for thorough preparation. Assign topics so definitely that there will be no danger of one speaker overlapping another speaker's subject. All speakers should be mailed a copy of the official program as early as possible.

Exhibits

IN CONNECTION with every convention there should be an educational exhibit showing the work being done by the more progressive schools. Such an exhibit would include examples of well written work, books, notebooks, illustrated hymns, missionary charts, attendance devices, invitations, records, plans of well arranged school plants, projects, and hand work of various sorts. There should also be a literature table containing free leaflets from the various boards, on the several phases of school organization and administration.

An exhibit of books suitable for Church school workers should also be part of every convention. It is usually possible to secure the loan of at least a small collection of books from the denominational publishing houses. Some provision should be made for taking orders for books. If impracticable to secure the loan of books for the exhibit, it may still be possible to display a typical workers' library by combining the libraries of a number of leading schools.

Presenting the Program

A GOOD PROGRAM may be utterly ruined by poor presentation. A first essential to proper staging of a program is to adhere strictly to the time schedule set. Start on time; permit no speaker—not even the president—to overrun his time; don't let last minute requests from various public organizations or others who want to exploit the Sunday schools upset the planned convention program; don't even exceed the allotted time to raise the budget (a great temptation). Be honest with the folks by keeping the printed promises regarding time.

Address of welcome should be taboo at a religious education convention; they make no particular contribution to Church school efficiency. The hospitality of the entertaining churches and the community are sufficient indication of welcome. On behalf of the speakers, the writer urges the elimination of long-winded introductions. The same may be said of lengthy comments on an address—the speaker of the occasion was selected to make the speech.

Beware of overcrowded programs. A program committee chairman showed the writer the program of his convention; he was very proud of that program; he had some real talent, and the topics selected were timely—but he had enough material for a convention twice the duration of his. It actually happened that much time planned for discussion had to be eliminated, and even then the program overran its advertised time. Better have the delegates leave, hungry for more, rather than tire them with a host of speakers, none of whom have time enough to present their subject fully.

Much time of the conventions may be saved if committees on nominations, resolutions, etc., are appointed in advance of the convention, and do most of their work before the convention is called to order.

Aim to maintain balance in the general sessions—each division should be represented.

Start preparation early.

Be Practical!

A CHILD'S OBEDIENCE

The child in arms may learn that there are certain things which he must not do. For upon this matter-of-course obedience to necessary laws, depends the foundation of health, of family harmony, of business honesty, of patriotic citizenship and of a reasonable religion. —*Elizabeth Harrison, in The Unseen Side of Child Life.*

* * *

Church School Folks and Facts

A. M. LOCKER, Director of Organization and Promotion of the International Council, has been appointed Business Manager of the Internatonal Camp at Winnipesaukee, New Hampshire.

Winnipesaukee is located on an arm of land jutting into Lake Winnipesaukee from the north. It is 125 miles north of Boston. The International Camp at Winnipesaukee consists of about 240 acres of land with several miles of lakeshore. The camp is provided with a main building including a dining-hall and a number of cottages.

The Older Boys' and Older Girls' Camp Conferences will be in operation during July, and the Training School the last two weeks in August. Between July 28 and August 16 there will be no training school or camp conferences in session. The camp management will be delighted to entertain Christian leaders and their families who desire to come for a vacation or rest and enjoy the scenery of the lake, mountains, and all kinds of recreation including swimming, boating, golf, etc.

Please write the management at Geneva Point, Winnipesaukee, New Hampshire, any time after June 1st. Good board and room can be secured from $2.50 to $3.00 per day; special rates by the week. Also special rates for children under eight years of age.

* * * * *

J. SHREVE DURHAM, Director of the Department of Home Visitation of the International Council, is rendering a far-reaching service in his very successful home visitation campaign. Every year literally thousands of children, young people, and adults are thus saved to the Churches of their choice.

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THERE ARE BRIGHT prospects for a large enrollment at the International Summer Schools for Christian Leadership Training, at Geneva Glen, Colo., Lake Geneva, Wis., and Lake Winnipesaukee, N. H., under the direction of H. Shelton Smith.

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VAN CARTER, General Superintendent of the Louisiana Council of Religious Education, writes concerning the INTERNATIONAL JOURNAL. "It is outstanding and I appreciate very much its high quality."

OKLAHOMA had one of the most successful state conventions this spring in its history. Every county in the state paid its allotment in full and made a complete statistical report to the state headquarters. We have a promise from the Chairman of the Executive Committee that the allotment for the support of the International Council will be increased one hundred per cent. J. S. Peters, the General Secretary, is doing a fine piece of work in that state.

* * * * *

G. ERNEST ROBBINS, the General Secretary of Vermont, reports a very promising outlook for a successful summer training school at Saxtons River, Vermont. This is the third year of a most successful school. They are anticipating a minimum of one hundred and fifty students. The daily program and outline of course of study promise a very successful school.

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CHARLES W. BREWBAKER, General Secretary of the Sunday School and Brotherhood Office, United Brethren in Christ, Dayton, Ohio, says, "Every pastor and Sunday school worker should read the JOURNAL."

THE CHILDREN'S WORKERS' COUNCIL

By Violet W. Johnson

HAVE YOU ever sung "You in Your Small Corner and I in Mine," and then stayed serenely in your own corner, never sharing any of your good ideas with others, or letting others share theirs with you? If you have, this brief article is for you.

"Another new organization!" I hear some of you exclaiming in dismay. Let me relieve your mind at once by saying that "The Children's Workers' Council" is just a new name that was given to a new child in the old well-established "Graded Union" family.

About a year ago the leader and some of the members of the story telling class in a certain community training school realized the need for and the value of the fellowship and cooperation which they had enjoyed during the evenings of study together. Consequently a joint letter from the state and county children's division superintendents was sent to a number of interested workers with children, asking that they meet a certain evening to discuss the matter of forming some sort of organization. The letter quoted these lines on cooperation:

"You have an idea
I have an idea
We swap.
Now you have two ideas,
I have two ideas,
Both are richer.
What you gave you have
What you got I did not lose,
This is cooperation."

About twenty persons responded to the invitations. The purpose of organizing a council of children's workers was outlined by the state superintendent somewhat as follows, and then freely discussed by those present:

1. To foster the upbuilding of child life.

2. To help provide better training for teachers.

3. To provide a place where workers are helped by doing, that is, taking part in the program, etc.

4. To provide a bureau of exchange where the workers could consult with each other about tested plans and methods.

5. To make possible a closer fellowship among the children's workers.

* * * * *

THE GENERAL plan for the program was then discussed. An unusual amount of interest was manifested, and it was unanimously voted to organize at once. This was going a little faster than those in charge had expected, but it seemed a shame to dampen the enthusiasm, so officers were elected, consisting of president, vice president and secretary-treasurer. The chairmen of the membership and program committee were appointed, and then this new executive committee stayed on after the others had gone to select committee members and discuss plans. What matter that the lights in the halls were turned out, or that the elevator had stopped running before they were ready to leave?

A very brief constitution was later adopted, and the name finally decided upon was "The Children's Workers Council" instead of the "Graded Union" as similar organizations are called which have been doing such fine work in Minneapolis, Chicago, and other cities for many years.

An effort has been made to keep the "machinery" simple and yet effective. Very little time is taken at the monthly meetings for the business session. The program committee consists of four members in addition to the chairman, representing the cradle roll, beginner, primary and junior departments. The membership committee has tried to secure the name of one person in each Church who will be responsible for seeing that every worker is personally notified of the meeting. The directors of religious education are also sent notices in time to be printed in the Church bulletins. During the coming year, a social committee will be added to the two already named.

A CHILD'S BIRTHRIGHT

Whatever qualities children inherit from parents may be modified by their surroundings either to their advantage or disadvantage. For perfect development of body and mind certain fundamental conditions are essential. It is every child's birthright to have pure air, nourishing food, sleep and rest, plenty of room for play, and careful guidance during these pre-school years. Just as the plant needs proper soil, water and sunshine if it is to bloom and bear fruit, so the human plant must have sunshine, fresh air and good food in order to reach its full development.—*Francis Hamilton Maccarthy, in The Healthy Child From Two to Seven.*

* * * * *

AT FIRST the monthly meetings were held in the same Church. Then members from several Churches were anxious to entertain the Council because they felt it would be a good way to interest their own workers. This plan is now being tried and seems to be very successful and satisfactory. A slow steady growth has been the object of the executive committee instead of a mushroom burst of enthusiasm that quickly passed away. Each month has brought some new workers and a more general representation from the Churches.

Since the Council meets the fourth Tuesday evening in each month, a special effort is made to give some definite helps and suggestions for the next month's work, either in the general session or the departmental conferences, and sometimes in both. A demonstration of a worship service adapted to a particular department is generally given in place of a devotional period, and the people are supplied with mimeographed copies. Then comes the presentation of some topic of general interest, such as "Children's Book Week," "Getting Ready for Easter," "Selection and Use of Pictures," "Purpose and Value of Departmental Conferences in the Local Church," followed by a discussion period, after which departmental conferences are held.

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For the November meeting, this letter, adorned with a gay Christmas sticker, was mailed to a large number of workers, and created much interest:

Dear Sunday school friend:

How happy we shall be to have you enjoy a "Christmas Project Evening" on Tuesday, November 25, 7:30 p. m., at the First Christian Church.

Come and worship together in a primary service of worship, sing the Christmas songs and hear the Christmas story.

Come and share in the discussion of the subject "Developing the True Christmas Spirit." Come and enjoy the new games suitable for Christmas parties.

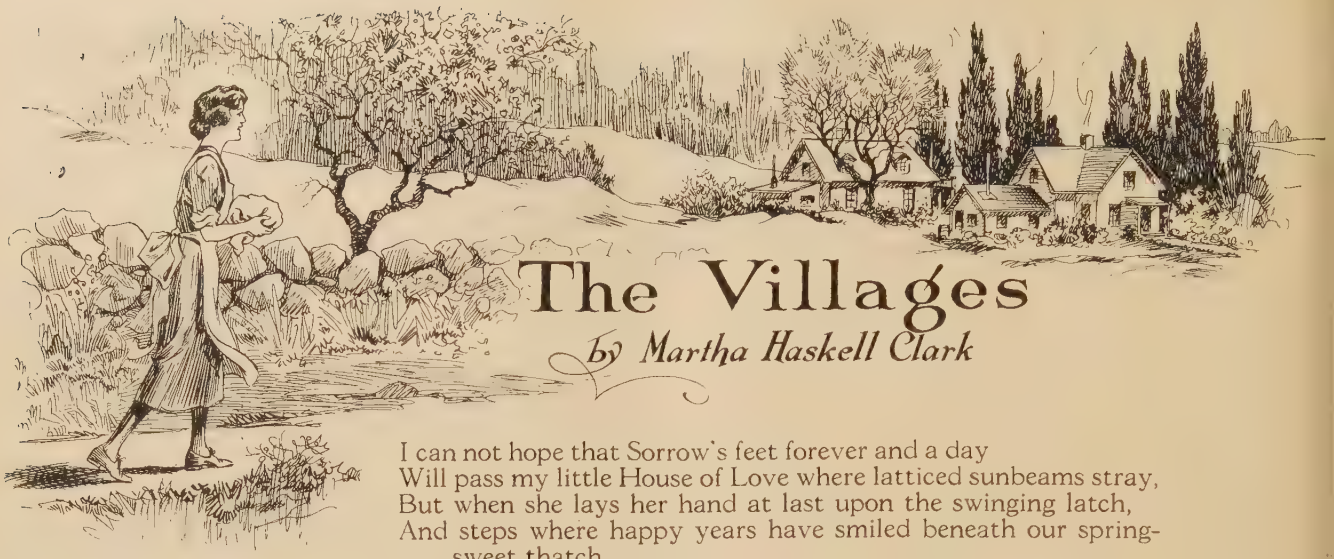
Come and bring your pencil and note book. Some one will help you make samples of Christmas tree trimmings, posters, paper cuttings, illustrated songs and stories, and patterns of many kinds

Come prepared to carry home helps for your Christmas needs and to share your plans with others. Doesn't this sound interesting? Who could stay away?"

* * * * *

IT WAS fine to see so many grown-ups apparently forget that they were grown up, as they played one of the delightful games from Miss Danielson's book "*The Children's Christmas Tree*" and sang "Here We Go 'Round the Christmas Tree" with all the joy of children. So much interest was taken by some of the people in the suggestions for hand work that the hour grew late before they were ready to leave.

It has been interesting to watch the very gradual, normal, healthy growth of this "new child," but to the writer the most gratifying feature has been the leadership qualities that have been developed or discovered among the younger members, and their very vital interest in "our Council."



The Villages

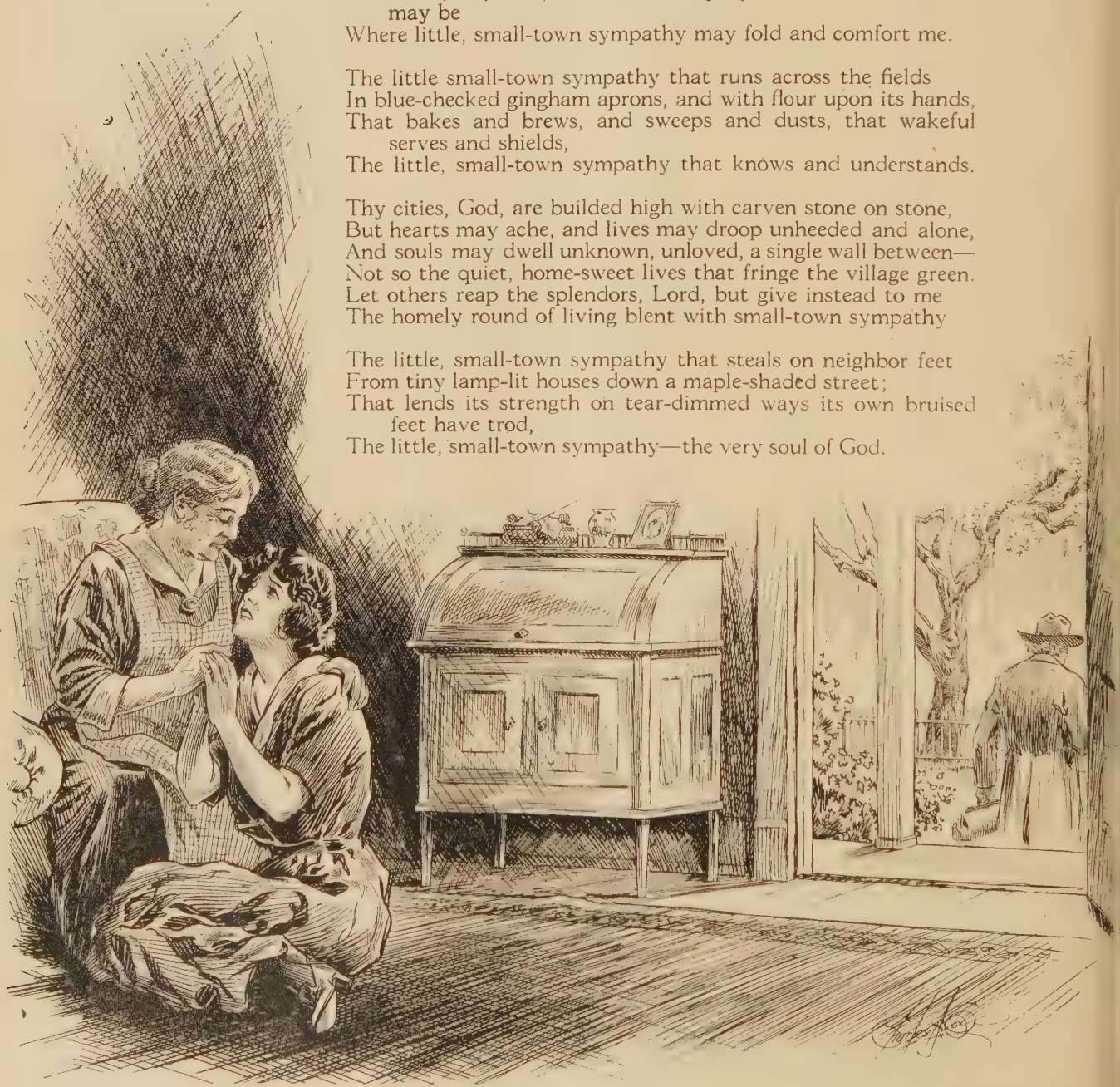
by Martha Haskell Clark

I can not hope that Sorrow's feet forever and a day
Will pass my little House of Love where latticed sunbeams stray,
But when she lays her hand at last upon the swinging latch,
And steps where happy years have smiled beneath our spring-sweet thatch,
Grant me, ah, God, this heartfelt prayer, that somewhere it may be
Where little, small-town sympathy may fold and comfort me.

The little small-town sympathy that runs across the fields
In blue-checked gingham aprons, and with flour upon its hands,
That bakes and brews, and sweeps and dusts, that wakeful serves and shields,
The little, small-town sympathy that knows and understands.

Thy cities, God, are builded high with carven stone on stone,
But hearts may ache, and lives may droop unheeded and alone,
And souls may dwell unknown, unloved, a single wall between—
Not so the quiet, home-sweet lives that fringe the village green.
Let others reap the splendors, Lord, but give instead to me
The homely round of living blent with small-town sympathy

The little, small-town sympathy that steals on neighbor feet
From tiny lamp-lit houses down a maple-shaded street;
That lends its strength on tear-dimmed ways its own bruised feet have trod,
The little, small-town sympathy—the very soul of God.



THE PURPOSE OF MOTION PICTURES IN RELIGIOUS EDUCATION

By Charles F. Banning

Number One in a Series of Three Articles

THE FIRST MOTION picture machine, using films, was exhibited at the World's Fair in Chicago, 1893. In the thirty-two years of its history the motion picture has developed from a mere mechanical curiosity to the most popular entertainment in America. There is scarcely a village in America, however small, that does not boast its moving picture theatre and in the cities they exist in large numbers. It has become the fifth industry in America. More people attend the movies every twenty-four hours than dine in the hotels and restaurants during the same length of time. It is estimated that at least six million people attend the motion picture theatres in the United States every twenty-four hours.

* * * * *

THE EDUCATIONAL value of motion pictures is recognized. Many large cities have installed motion picture equipment in every school building in the city and are building up film libraries. Films are used in the class rooms not for entertainment but for instruction. The cinema is used in teaching history, biology, chemistry, botany, literature, geography, sanitation and many other subjects where the abstract can be made concrete by the use of a picture. A questionnaire was sent out to schools and colleges by the Department of the Interior and out of ten thousand replies nearly four thousand schools are using films regularly.

* * * * *

THE USE of motion pictures in religious education is almost unknown. The experiments have been so few in number and the results obtained so meagre that glittering generalities are impossible. The possibilities are however, even greater here than in the field of general education. Religious education is vitally concerned with the emotional responses of the individual and the appeal of the motion picture is largely through the emotions. It is accomplished by the portrayal of emotional experiences such as joy and pain, hope and fear, love and hate, gratitude and envy. These are always drawn up in sharp contrast, too often overdrawn, and give meaning and value to the picture. The plot, the atmosphere, the scene, the actor and his emotions are carefully planned. His emotional responses are often registered by use of the "close up" and it all produces a strong emotional response in the audience. One needs only to attend the motion picture theatre and watch the faces of those who are following the picture for a few moments to realize the play of the motion picture upon the emotions.

VISUAL education began with the cave man who carved his crude drawings on the walls of his cave and it continues to this day. The modern man attaches the microscope to the projector and the object which is invisible to the eye is seen on the screen magnified one hundred thousand times. He shows the entire life process of the flower as it pushes up through the earth, blossoms, produces seed and dies in a few minutes on the screen. He shows the caterpillar, the development of the cocoon and the emergence of the butterfly in about the same time that it takes to tell the story and much more vividly.

THOMAS EDISON has predicted that motion pictures will supplant text books in all schools. He says "The only text books needed will be for the teachers' use. Pupils will learn from films everything there is to be learned in every grade from the lowest to the highest." It is evident that this is neither probable nor desirable. The motion picture must not be considered as a substitute for hard work but as a supplement. Neither must it be used as a toy or a reward for good behavior. But it is obvious that through the use of motion pictures the abstract can be made concrete. The inaccuracies can be checked up. The far off becomes near at hand and things past are lived over again before the eyes of the pupils. If a boy will use a part of his allowance to go to the movies to see Babe Ruth hit a home run why could he not be interested through the same means in the romance of modern missions? If he enjoys seeing the Niagara and hearing the stories of the Indians in school why is it not reasonable to suppose that if he were shown pictures of the Jordan and the Sea of Galilee he would be led to a deeper interest in the Bible stories?

AN IMPORTANT part of the educational process is the imparting and acquiring of knowledge. The raw materials of knowledge come through the senses. We are told that eighty-five percent of all of this raw material comes through the eye. Art has spoken its message for centuries. The advertiser realizes the appeal to the eye. The magazine advertisements and articles are profusely illustrated. We have been using the stereopticon, the stereoscope, and pictures in religious education for years. Now comes a new opportunity to appeal to the eye and add the element of motion to the still picture. We may put an emotional content into our pictures and thus supplement the intellectual and practical work that is now being done.

THE ENTERTAINMENT possibilities need hardly be mentioned. It has been so exploited and commercialized that it has become a millstone about the neck of any Church which attempts to put the projector to a better use. However the Church should make use of motion pictures for the purpose of entertainment. When one realizes that fully fifty percent of the six millions who attend the movies daily are under twenty-one years of age and considers the type of pictures shown in the vast majority of the cheaper theatres, the need for wholesome entertainment and the possibility of what the Church might do, becomes apparent.

THE USE OF motion pictures for worship also has vast possibilities. Attitudes may be formed, the atmosphere for character-decisions can be created, and proper emotional responses can be cultivated by this means. Hundreds of Churches in all parts of the country are now using motion pictures to solve their Sunday night problem. They are not running a motion picture show on Sunday night. They are not turning the Church into a movie. Some Churches have tried this and have failed. These Churches are using motion pictures in a real service of worship. The program for this service is somewhat as follows: Two or three good hymns are sung, the scripture is read, the prayer is offered, followed by a number from the choir or quartette. Then comes about a twenty to twenty-five minute gospel sermon followed by the picture which is an illustration of what has been said in the sermon. One needs only to sit on the platform through such a program to be convinced that it is something entirely different from a movie show. To see several hundred people rise and sing a hymn after such a program, then bow for the benediction and file slowly out of the building without the usual hum of conversation and to have someone grip one's hand at the door and say "That service touched me, I'll never be the same kind of a man again," gives a minister a warm feeling around the heart that preaching to empty pews will not give.

* * * * *

THE PRINCIPAL interest with which we are here concerned is the possibility of the use of motion pictures for instruction. The religious educator is concerned to know every means whereby he may impart information and form ideals and motives. He is interested in the motion picture because of the vast harmful effects of the movies and becaus of the unlimited possibilities for goo Let one realize that fifty percent of t

motion picture theatre goers are children and young people and that they are seeing daily those films which portray defiance of law, sanction anti-social and ir-religious standards, then the harmful educational possibilities of motion pictures will be grasped. They are fed on sex stories, with suggestive and indecent scenes, irreverence, distorted views of home life, courtship and the marriage relationship, and there can be only one result, namely, the destruction of all that the home and the Church have spent long years in upbuilding. Juvenile court officers and police court commissioners are unanimous in their verdict that much of the lawlessness, vice and crime with which they deal daily can be traced directly to the door of the movie.

Pages could be written on this aspect of the question. The suggestability of the child mind, the vividness of the child imagination, the lack of self restraint all tend to increase the menace and make the building of character more difficult. But there are also possibilities for good. The cinema has been misused but it can also be turned to good use. If evil suggestions and wrong ideals and attitudes can be taught by use of the screen, is not the converse possible? Bible stories, missionary stories, pictures with a strong moral lesson, nature study, Church history, biography and patriotism are all within the realm of the possible good that may come from a wise use of films. An abundant supply of such films is already available. Others will appear when there is sufficient demand for them. Will Hays, president of the Motion Picture Producers and Distributers of America, says that the producers stand ready to supply any demand for education pictures that is made.

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CONCRETE suggestions as to how pictures may be used will be given in the third article in this series. Enough has been said to show that motion pictures can be and have been used successfully in religious education. Right thinking, strong feeling, deliberate willing and purposeful action can be secured through the use of films. In the next article we will deal with the problems, and in the third with the program.

WEEK-DAY RELIGIOUS INSTRUCTION IN OHIO

By Maxwell Hall

THE STATE of Ohio which has been the birthplace of so many successful movements for the uplift of humanity can not claim to be the birthplace of the movement for week-day religious instruction. Scarcely more than ten years have elapsed since the oldest week-day school of religion in Ohio began its work in the town of Cuyahoga Falls near Akron in January, 1915.

The movement, however, has been adopted with enthusiasm and is growing like a sunflower in Kansas on a summer day. In fact, it has been growing so rapidly that it has been impossible to gather information which would provide even a complete list of places where it has been put in operation, much less an adequate report of methods of administration, and some of the leaders have been fearful that its popularity will lead to its introduction without sufficient consideration of the principles essential to success. Fortunately, however, this mistake is seldom being made especially in the cities where the leaders for the most part are taking sufficient time for study and consultation with those who have had training and experience.

In Ohio the term "week-day religious instruction" is used to denote a plan whereby pupils attending the public schools are provided with an opportunity to receive instruction in the Christian religion on public school time, at least once a week. Examples of the three recognized types are found in the state, the *individual Church type*, the *cooperative denominational type*, and the *interdenominational type*. In some places, a combination of the second and third types is being tried.

* * *

IN A NUMBER of communities credit courses are offered in the junior and senior high schools or in one of the two. Among these are: Oberlin, Mansfield, Sandusky, Dayton, Fostoria, Piqua, Marietta, Toledo, and several smaller places like Columbus Grove, Amherst, Lewistown, Lowell, and Beverly. Some of this work is of high grade and very fruitful. In the following paragraphs, however, the chief attention is given to the provisions for the religious instruction of the pupils in the lower grades.

In more than two thirds of the communities about which we have any information the *interdenominational type* has been adopted and a much larger percent of the places which have begun work this year are of this type. In Ohio undoubtedly the trend is in this direction and indications are that it will continue to be so.

There is only one city, as far as we know, which has adopted generally the *individual Church type*. In Sandusky each Church deals directly with the public school authorities. Nineteen of the twenty-one Churches have in this way arranged to have the pupils of their several parishes beginning with the third grade, excused from school for thirty minutes each week and each child who is excused goes to the Church of his choice and receives about twenty minutes of religious instruction, provided by the Church itself. Reports indicate that some good work is being done in these schools, but it seems that less than half the pupils are taking advantage of the opportunity and the superintendent of schools has expressed the opinion that it would be better if the Churches would cooperate in the employment of a single staff of teachers who would give the instruction in religion at the school building going from room to room, as teachers of art and music are doing.

* * *

THERE are perhaps as many as a dozen communities which have adopted the *cooperative denominational type* of week-day religious instruction. In this list are Cuyahoga Falls, Martins Ferry, Tiffin, Logan, East Liverpool, Nelsonville, Amherst, and Cambridge which has this type on one side of the city. At Cuyahoga Falls, this plan has been in operation for ten years but a recent report states that only 450 pupils are receiving religious instruction out of a total of 1,750, enrolled in the first eight grades where it is being offered. The superintendent, however, after years of study and experience, strongly recommends week-day religious instruction in every community where it is possible. One community which has this type reports ninety percent of the pupils taking the work. The average enrollment for all schools of this type reporting is about fifty-six percent of the total enrollment in the grades where it is offered.

In at least thirty communities in Ohio week-day schools of religion of the *interdenominational type* have been established. From Cleveland and Cincinnati down to the little rural school of a dozen pupils this type seems to be growing in popularity.

* * *

THERE ARE eight cities in Ohio with a population of more than one hundred thousand. In six of these cities interdenominational week-day schools have been started. The city of Dayton has set the pace for the larger cities, most of them having followed fairly closely the Dayton plan, which is familiar to most students of the movement for week-day religious instruction. The Churches cooperate in the organization of a council of religious education which raises a substantial budget and employs a director, a supervisor, and a staff of teachers. The pupils of the public schools, upon the request of parents or guardians, are excused according to a definite weekly schedule to go to a neighboring Church which is selected without regard to denominational connection because its facilities and location are best suited to

the interests of the pupils. These Churches are then properly equipped for the week-day school of religion and a teacher who has been specially trained and prepared gives the instruction.

Plans similar to this are in operation in three suburbs of Cleveland, Lakewood, East Cleveland, and Cleveland Heights, in several centers in Cincinnati and Youngstown and in two important centers in the state university section of Columbus. In these cities experienced, graduate teachers are employed for full time. In Toledo the plan is somewhat different. The last hour in the afternoon is usually used and a large number of part time teachers are employed. These schools are under the supervision of the Toledo Council of Churches.

* * *

THE MOVEMENT is growing with striking rapidity among the towns and smaller cities of the state and most of them are following the *interdenominational type* with the religious instruction being given in the public school rooms. More than twenty communities in Ohio have adopted this plan, a considerable portion of which are county seats. In a large majority of these communities, a cooperative organization usually called the "Council of Religious Education" is formed consisting of official representatives from the cooperating Churches, a joint budget is raised and one or more experienced, trained treachers are employed to go from room to room in the public schools like teachers of music and writing.

Van Wert is perhaps the best known example of this plan although there are other cities in which it is working just as successfully, and some of them preceded Van Wert in putting the instruction into the public school. Mansfield and Sidney were among the first to take this step and in both places the experiment has proven successful. Marietta Bucyrus, and Delaware have the same plan and in each of these cities it is in the second year of successful operation. Marietta has two experienced teachers, one for the first three grades and the other for the fourth, fifth and sixth grades. Van Wert has one who teaches the first, second, seventh, and eighth grades, assistant teachers taking the other four. Mansfield has one who takes the first four grades. Delaware, one who teaches the first five grades in a separate room provided for this purpose. Sidney and Bucyrus each has one teacher who reaches the first six grades, and Fremont one teacher who gives instruction in the third, fourth, fifth, and sixth grades.

* * *

AT PIQUA all the Churches except one unite in the employment of a single teacher who reaches all the rooms of the fifth, sixth, seventh, and eighth grades in the public school. One Church takes its own children from these grades in its own building.

In several smaller places trained teachers are giving religious instruction in the public school rooms. In this list are: Bluffton, Columbus Grove, and Grandview Heights, Covington, and Pleasant Hill. The last two employ a teacher together. The teachers in Van Wert and Columbus Grove are also giving religious instruction in some of the rural schools of the county.

At Fostoria, Leipsig, Garrettsville, Alexandria, and Dexter City, religious instruction is given in the school rooms by the ministers. At Dexter City the Roman Catholic priest is cooperating very heartily. On one day of each week the entire school body is divided into four groups. The priest takes all the Roman Catholic pupils in one room and the Protestant children are arranged into primary, intermediate and high school groups each taught by different Protestant ministers in a separate room. At Lowell and at several places in Union and Gallia Counties religious instruction is given by the public school teachers.

In the city of Cambridge, both the denominational and interdenominational plans are in operation in the same city and the comparison is very interesting. North of the railroad in the main section of the city the former plan is used and about 1,200 out of a possible 2,000 attend the religious instruction. South of the railroad in an industrial section selected ministers do the teaching in the public school rooms and 1,100 out of a possible 1,200 attend the classes. The ministers who teach in both sections state that they very much prefer the latter plan.

In twelve communities reporting which have employed trained teachers who teach in the public school rooms, out of a possible 11,100 pupils, 10,865 are receiving religious instruction or about ninety-eight percent. Six of these communities report that every child in the grades where it is offered is taking the work. This means, of course, that hundreds of children who are otherwise untouched by the Church are receiving regular instruction from skilled teachers in the Christian religion.

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THIS STATEMENT does not presume to be a complete summary of week-day religious instruction in Ohio. There are a number of places like Bowling Green, Pandora, McCutchensville, Kenmore, Lavellville, Tyrrell, and other places from which we have not succeeded in securing definite reports. Enough has been written, however, to give a general view of the present situation in the movement for week-day religious instruction in Ohio. The laws of the state as interpreted by the state Director of Education are entirely favorable to the movement and it promises to grow about as rapidly as competent teachers and supervisors can be secured.

THE DIRECTOR OF RELIGIOUS EDUCATION AND HIS CHURCH RELATIONSHIPS*

By Harry Hopkins Hubbell

IN DISCUSSING the subject of the Director of Religious Education, it is particularly necessary that we keep in mind the fact that this is a new office, a comparatively pioneer proposition with duties, qualifications, relationships all in process of being defined.

Some people have had difficulty in finding a satisfactory Sunday school superintendent and have thought of the Director as a paid superintendent. Others have begun to see something of the Church's educational task and the thought of a Director has seemed to suggest a little light in the haze, but altogether the haze is still quite apparent. We cannot hope at once to dispel all the haze, but continued discussion and experiment in various quarters are sure in time to bring the task and the office to the position in the Church's life and thinking where both belong. First then, what should his relation be to

The Director and the Pastor

IT CANNOT be too often said nor too strongly emphasized that the Director is not an assistant pastor nor a pastor's assistant, nor someone to relieve the pastor of all sorts of duties which he has not the time for, or which he dislikes to do. If his work is to have the success warranted by its importance his position must be on a cooperative basis with that of the pastor. If a clergyman, he would more wisely come from the pastorate into the position of the Director of Religious Education than to feel that the reverse is his desired course. He will counsel with the pastor, but in the actual working out of the educational program of the Church and its various parts, he must be the executive officer and the final authority, for he has been trained for the educational task and most pastors have not. He may supply the pulpit in the pastor's absence, but will not have the time to prepare often for preaching if he is properly to care for his other duties. He will share other pastoral duties with the pastor, such as calling, etc., but this will largely be confined to matters connected with the educational tasks.

*This is the first of a series of three articles on The Church Director of Religious Education.

To the Official Board

THE OFFICIAL board (session, vestry, or whatever its title). The Director will be an ex-officio member of this board, and if a clergyman (and there are advantages and disadvantages in his being such) and the pastor is moderator or chairman, the director will be vice moderator or vice chairman, and preside in the pastor's absence. He should be called by the Church and subject to this board in the same way as the pastor. It will be one of his first duties, and an ever growing and developing one, to lead this board on to a larger and larger conception of the Church's educational task, though the actual working out of his ideals will be done through a committee.

To the Educational Committee

OF THIS GROUP, which, though probably not large, should be most carefully chosen, he will be the executive secretary. Possibly it may be large enough to include a representative from each of the organizations of the Church, but whatever its constitution, the Director will be wise if he makes it the center about which the entire educational task shall revolve and through which the educational work of each organization shall be correlated with that of each of the others; thus overlapping will be avoided. He will inspire this group to read and study the best that is being written and done along religious education lines, to know the possibilities of their own Church and community, to search out the best possible educational leaders, and to work out with himself an educational plan shot through and through with the spirit of Christ, clearly recognizing the fact that while the building of a religious experience and life can be inspired and mightily helped by preaching, it cannot come to full flower and fruitage except through an educational process. Naturally, in the details of his office, the Director's most important relationship will be with the Church school.

To the Church School

SO GREAT is the importance of this relationship that it will be dealt with in a separate article. Let me simply state here that it should include the Sunday school, the week-day Church school, the daily vacation Bible school, and educational classes and lectures. In all of these the Director will be the inspiring force as well as the supervisor of the details. In close connection with the Church school will come other relationships.

The Children's and Young People's Societies

SO MANY of these have sprung into being, indeed, are still in process of being born, and so often are their interests and work absolutely overlapping, that his relation to them in some degree may be that of a door swinging open to admit some into his Church and closing to shut out others. With the children's forces he will be counselor of the adult advisors, assisting them in making their plans and helping them also to get that larger vision of their task, to see it in its educational aspect, and so directing each society or group that every child shall find his best place and yet no one be so drawn in different directions by different organizations as not to be able to do well in any one. To the young people's societies he will have the relationship of a friendly advisor, inspiring the officers and committees to their own initiative and especially so presenting to them various lines of service that they shall feel the need of preparation for them. Then he will help them to provide that preparation, perhaps through special classes which they themselves can sometimes be guided in teaching.

Always, however, it seems to me the Director should have before him as an ideal such a careful correlation of all the activities of the children and youth that little by little these activities shall be made to head up into one organization, probably the Church school, through which at the regular Sunday school hour and at other times as found necessary, the activities of worship, instruction, recreation, and service shall be properly developed for every pupil.

To Women's Organizations

THE TASK of women's societies may not be thought of primarily as an educational one, and yet the Director has a relationship here too, for through them he will endeavor to organize parents' classes and other definitely religious educational classes of adults, some meeting at the Sunday school hour, others at other times when found more convenient. Perhaps most important of all he will assist the women's organizations, in cooperation with the men's club or men's Bible class in working out for themselves and initiating and working out for the whole Church a comprehensive and effective missionary program, Christ-centered and not organization-centered. One great reason why the Church has been so slow in assuming its great missionary work in accord with Christ's command is that her leaders have not properly educated her members. They have known responsibility only in a vague sort of way, and quite often in mere allegiance to an organization. The women have always seen more clearly the missionary challenge than the men, but even they need further educating in the whole task, and the Director's privilege will be to point the way to the larger vision which sees millions where the view has been in tens and hundreds. Much of this kind of education has already been done and is being done, but the Church with a real school of missions worthy of the name is rare. The Director will lead on toward such a school.

To the Men's Club

HOW CLOSE a relationship the Director will be able to maintain toward the men's organization, of whatever name, will depend upon the Director himself, which indeed is true of the other relationships as well. Perhaps his work will largely be done here indirectly. Occasional conversations may be had with the officers. Hints may be dropped here and there. Once in a while he may have an opportunity to speak in their meetings, but by every means he must be planting seed, getting the men of the congregation to realize more and more that there is an educational task before the Church and how great is that task. If the men's club is really the men's Bible class, or maintains such as part of its organization, then this is the place where the Director's special interest and work will lie. In connection with the men there is another relationship or another group to whom the Director must give some attention, namely:

To the Trustees

PERHAPS THIS body will not be separate from the official board, but if it is, then he must come into such touch with them as to win their support to that portion of the work which he represents so that they will be ready and anxious to make adequate financial provision for it.

* * *

DO YOU BEGIN to get a vision of the vital place this official holds in the Church life? We have hardly more than touched on some of his larger relationships. Perhaps his greatest task comes not with any one group or organization, but rather in so getting the correct perspective himself and helping the various leaders to get it that he will be able properly to correlate all the various organizations especially in their educational aspects, so that with the pastor he may lead them out into a fuller and fuller realization of the Church's mighty task and the methods of accomplishing it. Moreover, he must so present that task to the individual Church that its members will realize that its own task can be properly done only as they reach out with helpful cooperation to al the other Churches of the community.

THE CHURCH AND A CORRELATED PROGRAM OF RECREATION

By Clarence N. Wright

Introductory

THE SCOPE of this article has been understood to include the proper attitude of the Church toward the play-life of its youth, and the formation of an adequate, effective, working program for the Church in helping to direct the recreational life of the community.

It is at once evident that this presents a very large subject, so large as to preclude the possibility of detailed discussion of methods for each Church organization. The individual Church has as its own peculiar problem, governed by local conditions. An attempt is made here, therefore, to lay down only general principles which would be of assistance in studying concrete local situations.

The "Suggested Course of Procedure for a Community" as given in the final section of this article, is offered with full recognition of the personal and organizational difficulties that would be met in attempting to carry out such a plan, yet it is submitted as a basis for thought and discussion. It seems certain that no correlated program in the field of recreation can ever be constructed until religious and welfare organizations are ready to pool their resources, and forget their organizations in an attempt to bring the utmost good to the community, as suggested in the closing paragraphs.

The Present Situation

There is an appalling lack of adequate provision for recreation.

A MAJOR share of the recreational life of our parents was had in the home, where around the evening fire, the family would gather for their simple, homely games and wholesome fun. It is obvious that the oft-repeated charge concerning the average American home and its rapid deterioration into nothing more than a cheap tavern to which the inmates come for a meal or two each day, and for eight hours (usually less) of sleep each night, is well-founded, and at no point is this condition more apparent than in the shifting of the *locale* of the recreational life of our youth from the home to some outside center. If enough pressure could be exerted on parents of our day so that they would again provide recreational opportunities for their youth within the four walls of the house which shelters them, there would be much less need for the Church or other outside agencies to struggle with this problem, save in those communities where living conditions are such that the home, because of its physical limitations, never could produce a play life sufficiently challenging to all the members of the family.

> There is no more potent influence or favorable approach to the inner life of childhood and youth than is found in recreational interests and activities. Play, games, athletic sports, are not merely adjuncts to a religious educational program, baits to interest, or preventatives of less desirable occupations. They are the open door to the real boy, the real girl, and they furnish the best of opportunities for direct as well as indirect moral and religious training.—*Herbert Wright Gates in Recreation and the Church.*

However, economic pressure which forces recreation to be classed among the unattainable luxuries, crowded living conditions which make no space for such a seemingly unnecessary part of life, and most of all a lack of sympathy on the part of parent or his pure ignorance as to the contribution of play-life to development, have caused our youth to find their recreation outside the home.

In urban communities there is a decided lack of space and facility for recreation, and expert direction is rarely provided. This situation is faced in spite of the laudable progress being made in most of our large settlements in the way of public playgrounds, parks, and community centers, for the extension of our public recreation program cannot keep pace with the increasing demand for the facilities and direction derived therefrom.

Although commendable progress has been made in the ranks of the Church so far as a definite responsibility in this regard is concerned, it is true that a great majority of our Churches are unaware of their responsibility in the positive direction of a program of recreation, and a goodly number of them go so far as to proclaim, in emphatic tones, that the Church has no right to concern itself about such a matter, since it seems to be outside the realm of what is strictly termed "religious."

The comparatively few Churches which recognize the great need and the tremendous opportunity afforded for practical character formation in a well-planned and expertly directed program of recreation, find themselves tremendously handicapped by inadequate equipment, by the overlapping of agencies—both within and without the Church, by the lack of a leadership trained for this work, but most of all by the absence of a definite, harmonized program of action. And so, such Churches, numerous exceptions notwithstanding, usually seem compelled to allow their connection with such a program of recreation to stop with its recognition as a great need.

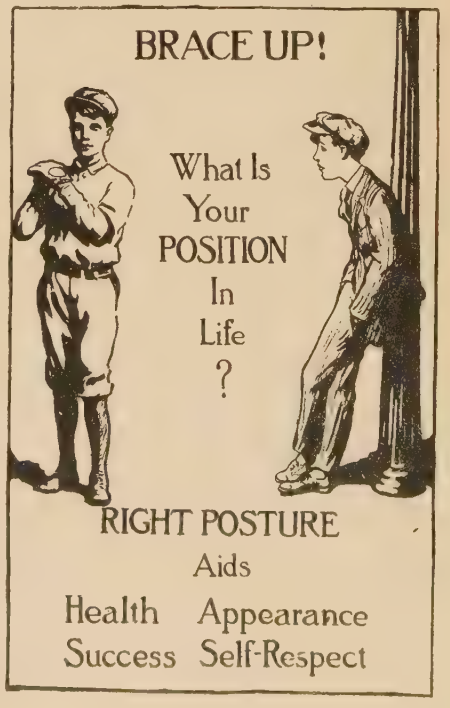
The result of these failures on the part of the home, the community and the Church is to leave but one avenue open for the gratification of the play instinct, namely, the commercialized amusement: the theater, the motion picture show, the dance hall and the amusement park. Most of these places are run for monetary profit, with utter disregard of the moral quality of the recreation offered.

General Principles

There is a definite call for the Church to assume leadership in providing a program of recreation.

THE ONLY institution which has the power to combat these forces now providing an immoral, or at best an unmoral, system of recreation is a united Church.

Even though the recreational life of a particular community may be wrested from commercialized interests, little gain will be made if this responsibility is placed in the hands of public institutions which either find it impossible or inconvenient, because of political, financial, and perhaps personal reasons, to stress the moral values which should come from the play life of our young people.



Moreover, one of the strongest, if not the strongest, ally the Church can have in the building of Christian character, is the proper direction of the leisure time activities of the community. Three theories in regard to play are common, though some others, most of them related to these three, have been brought forth. The one advanced by Herbert Spencer suggested that play is the result of the surplus energy of the organism, while Stanley Hall, "running true to form," maintained that it is merely the repetition of certain ancestral activities, no longer of value. Doubtless there is some small measure of truth in both of these theories, but the most acceptable theory yet presented is that submitted by Karl Gross, who contends that play is a preparation for future activities. Even the casual observer must see that play is a great force in the field of education, and it is apparent that play can be used to build both good and bad character. The classic instance of education through play, that of Fagan's instruction of young Oliver Twist in the art of pocket-picking, is an illustration of play used to teach bad conduct. It would naturally appear then, that the Church, interested in the production of good character and concerned also with thwarting those interests which are working in an opposite direction, could here accomplish a double purpose; for by providing good recreational opportunities it can make use of this powerful educative form in the development of right conduct while offering thus, through a constructive program, the most effective opposition to questionable forms of recreation.

Such a program should minister to the whole life of youth.

THE TENDENCY in most systems of recreation is to confine activities either to the social or physical realm, to the entire exclusion of those activities which would tend to re-create and develop the individual mentally and religiously. It is obvious since much attention has been directed in these recent years to a complete program touching all phases of life, that a program calling for a balanced list of activities in the mental, social, physical, and religious fields, and carefully adapted to various age groups, is not only desirable, but absolutely essential if full responsibility in building youth to measure up to "the stature of the fulness of Christ" is accepted.

Such a program would be carried out primarily through week-day activities.

THE SUNDAY session of our Church school is designed almost wholly for moral *instruction*, the week-day session almost wholly for moral *exercise*. In its stated Sunday session the Church school may instruct in religion and ethics, and while a system of religious education would be quite incomplete and hopeless without such instruction, it would be, and in many communities is, equally incomplete and hopeless without corresponding week-day sessions, where, largely, and possibly most effectively, through play activities, the pupils are trained in self-mastery through exercise.

A scientific method for the study and treatment of the recreational conditions and needs of the community is essential.

MANY COMMUNITY programs are both ill-conceived and poorly promoted because the responsible parties have meekly adopted a plan formed for another neighborhood with vastly different conditions and without any reference to the peculiar needs and possibilities of their own locality. To be of full value the formulation of a plan of recreation for any community must be preceded by a careful, detailed appraisal of the kinds of recreation now provided, the collection of information showing the groups touched and those untouched by such existing programs, an examination of the agencies now at work in providing such programs, a listing of the facilities available for the program which might be projected, and an indication of the leadership available for directing such a program.

In all its recreational program, the Church should attempt to cooperate with existing agencies at work on a morally constructive program in the community, providing such agencies do not of necessity, occasioned by their unalterable policies, involve a duplication of effort.

THE CHURCH, if it is wise, considers not only its own communicants in building a recreational program but is concerned, quite properly, with those outside its doors. To avo duplication, and inevitab friction, it becomes nece sary then, to consider a agencies working in the fie of recreation.

Not only is there dang of friction with organiz tions outside the Churc in the formation of suc a program, but unles proper consultation is ha various organizations wit in the one Church a quite apt to find themselv competing with each oth in certain phases of a re reational program, whi other phases are complet ly overlooked. Correlati demands cooperation.

Body Building and Health Through Recreation

The growth of the body during these years calls for abundance of exercise to strengthen the rapidly expanding muscles, furnish the lungs with abundance of oxygen and the various parts of the organism with plenty of blood. Appetites under normal conditions of health are good, and exercise is one way nature has of promoting assimilation. Modern civilization demands an undue amount of sedentary living, at school, in the office and store, and at the machine in the factory. To correct the "slouch" and "stoop" that come so frequently during youth, exercise is needed. Better exercise in the open air than indoors; better exercise with some end in view than exercise for exercise' sake. Such body-building and health-developing exercises are found in hikes, camping, hunting, skating, skiing, horseback riding, bicycling, swimming, and the various athletic contests and games.—*Hugh Henry Harris in Leaders of Youth.*

A Suggested Course Procedure for the Community

A combination of tho community organizations i terested in the right use recreation is the first requirement.

THIS nation has discovered, aft bitter experiences, that strengt comes from union. A combination constructive, interested organizations essential in the building of a sou program of recreation for the communi not only because a strong front is r quired to break up the influence of co mercialized amusement, but also b cause open counsel is necessary for t erection of a community system recreation that will not overlap on t one hand, and not overlook on the othe

This combination, composed possib of one representative from each inte ested organization, might well be form into a committee on community recr tion and charged with the responsibili of erecting a community system recreation.

If only one representative is provid by each organization he must be cloth with full authority by the various grou within his organization, these vario groups agreeing that there will be tendency later on, to step outside that part of the final program whi might be assigned to them.

Because of its great interest in planni a system of religious education th shall minister to the moral developme of all life—both sexes, all ages—a because practically all other organi tions of the community which interested in such a matter are govern and supported by her, the Church qu naturally is the one organization b fitted for the initiator of such a mo ment and for the convenor of the rep sentative committee. Those Church which have already erected committ to correlate the activities within th organization, have in such a commit the proper group to attempt correlati in this same manner, with agenc outside their own organization. would not be difficult for this bo striving for that desired unity wit the one Church to step o ut and issue

all challenging a similar procedure between the various Churches and other outside organizations.

It is conceivable that some communities may be without interested organizations other than Churches. If so, the problem, it would seem, should be more easy of solution. It is suggested that the committee in such case be composed of representatives of all interested groups within each of the Churches.

Such a committee must seek to interest other community organizations in the movement.

IN ORDER to summon all the power possible, and to save needless duplication later on, this committee should seek the cooperation of such additional, unrepresented Church and community organizations as should be interested in this movement. Many of these other groups are indifferent simply through lack of information concerning conditions or through lack of optimism regarding the possibilities in this field of community effort.

This committee should conduct a survey of the community in order to lay the foundation for an adapted program.

DISREGARDING the responsible parties or organizations, even though such organizations may be represented in its membership, the committee will find it quite necessary to make a careful, unprejudiced appraisal of the recreational opportunities being offered in the community.

The study will be extended to cover such important items as present facilities for recreation, the needs of various groups in the community, and the available leadership.

Basing its proposals on the needs as discovered through the survey, the committee will erect a community-wide system of recreation.

IF NECESSARY, expert help should be called in to assist in the building of the program.

The program should be broad enough to cover the needs of all ages and of all groups of people living within the area over which the Committee has jurisdiction.

It would seem advisable for this program, in its general lines, to cover one year of recreation plans, a new program being built for each succeeding twelve-months period.

This program must be arranged, so far as the time element is concerned, with due respect to the quite legitimate demands of Church, school and home upon their respective membership.

The program should not only be balanced with respect to the four phases of life, but care should be taken that it goes into many fields of activity, such as pageantry, dramatics, outings and concerts, as well as into the field of athletics and some of the more commonly known avenues of recreation.

With the program erected and adopted, it is suggested that its various items be assigned for promotion to the different bodies represented on the committee.

SUCH AN arrangement would eliminate duplication and would serve to overcome that unfriendly spirit of competition which is often aroused by several organizations, within and without the Church, laboring with identical groups and running counter to each other, not only in the scheduling of their events, but likewise in their similarity.

If it develops in the assignment of parts of the program, that certain organizations are unnecessary for the full carrying out of the plans, such organizations should be dispensed with entirely, or should be asked to confine their efforts to activities other than recreational. The degree of success reached by any particular group, in handling its assigned share of the program over a year, would be considered in the making of assignments for the new period.

The committee should arrange for adequate supervision of the various parts of its program.

AN EXPERT, trained leadership is highly desirable and many communities will be found rich in this respect. If Church and extra-Church organizations in a given community have trained experts in the field of recreation these should be utilized in both the erection and execution of the program.

Groups of Churches in sparsely settled communities untouched by any other organizations interested in recreational program with character building values, may, with great profit, jointly employ a trained worker to plan and supervise a system of play for an entire countryside.

The committee must insist, however, that those workers in actual personal service in the impressional phase of the Church's program of training shall have immediate charge over the recreational periods of their respective groups. The recreational expert may give guidance and may train the group leader, in fact a great share of his duty may quite well be the development of volunteer leaders, but if full value is to come from the program of play, the one who is responsible for the teaching of the ideals of living, must have vital contact with his group as they appropriate those ideals through the moral exercise of play.

Warren T. Powell, in *Recreational Leadership for Church and Community*, says the aims of recreational organization are: Building the body in health, strength and muscular control; developing a social spirit of cooperation and friendliness; increasing, enlarging and enriching life's interests; developing skills in living; strengthening character through unselfish control of conduct; increasing our love for God's out-of-doors; adding to the enjoyment and appreciation of life; developing the capacity to participate in recreational activities.

Ten Rules in Recreational Leadership

The first game or opening event in the program should awaken the play spirit and arouse eager anticipation or expectancy with respect to what is to follow.

Let all directions for playing games be given with clearness and simplicity.

The recreational leader should leave the impression that he, himself, is the source of all play instructions.

Mistakes can often be turned into assets rather than liabilities.

Strive to enlist the active participation of all rather than of the few who are most skillful and ready to enter into the games.

Create a vacuum around the "smartie."

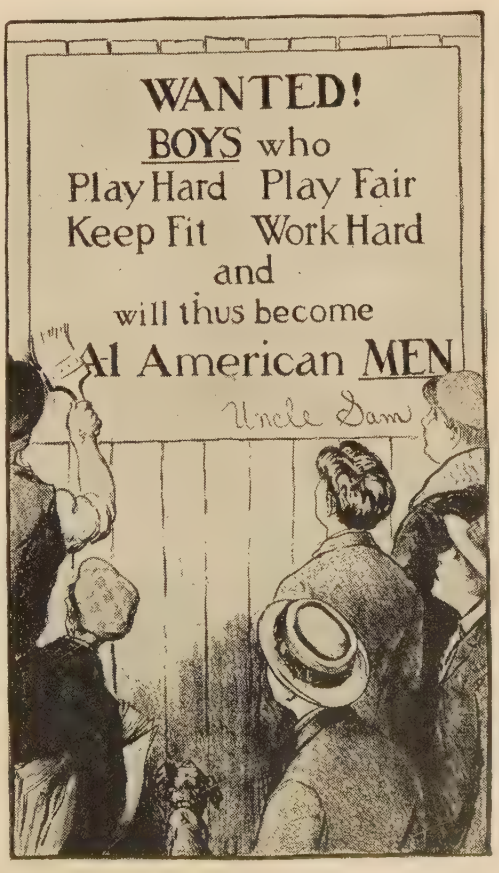
Secure discipline through group action.

Vary the program by selecting different types of games, each being used for a specific purpose.

Use the right kind of music.

Control through mental alertness.

—*Norman E. Richardson in The Church at Play.*



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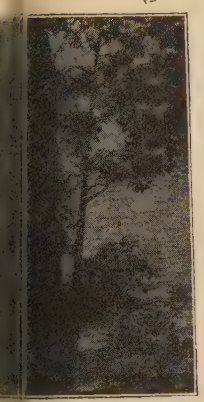

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The Luring Mountains of Geneva Glen

A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

The Sunday School Picnic

IT IS USELESS to undertake to tell what picnics are. Everybody knows. They will grow in a night, like mushrooms, if you will let them. A bunch of young folks, whether half-a-dozen or hundreds; a hike, just anywhere, so it's away; lunch baskets—that is a picnic. All picnics are practically the same as this except for the organization that brings variety, and method, and supervision. The outdoor exercise, with the running and shouting and games, make a large contribution to the enjoyment of young people, and really add an element to their life that is necessary. The American people do not play enough, and this is especially true of grown-ups. If the men and women past forty played more they would live longer. The human machinery should be let down occasionally and allowed to run on the slow gear. All that is necessary to get up a good picnic anywhere is that half-a-dozen young people get together and talk things over, make out a plan, and carry it out.

Sunday School Picnics Different

SUNDAY SCHOOL picnics are different, however, from any other, in that they should be definitely planned with a double purpose in view; first, to have a good time and make everybody feel that it really pays to belong to a Sunday school that looks after the recreation and fun side of life; and second, and by far the more important in the end, to get a hold upon the pupils and others that may be used afterwards to win them into the Christian life and lead them into service. Oftentimes a teacher who plays ball with his class of boys can open gates that months of Sundays would not unlatch. Then again, choicest friendships are often formed through the Sunday school picnic.

Announcements

AN ENDLESS variety of printed matter, announcements, programs, etc. has been developed by the picnic. One picnic is called "A Family Frolic," and the announcement, after giving the date, reads: "That is the Day When We Roll Out of Town." Then again: "So Here We Go, All in a Row." Another circular has this heading: "Rig-a-jig-jig And Away We Go." And still another: "Not a Sleigh-Ride but a Picnic."

Many schools provide all their members with a tag to be worn upon the coat or dress, giving the name of the school and the place of the picnic on one side, and on the other side a list of the coming events in their school.

Committees

IF POSSIBLE, it is a good thing for the school to meet at the Church or some central point, and all start together. Many find it desirable to check the lunch baskets. This requires a committee and means of transportation, but the children can enjoy themselves much better if they do not have their baskets to look after; when lunch time comes, they can be easily procured.

It is well, also, to have committees, to look after the various features of the picnic—grounds, transportation, music, drinking water, sports, Red Cross (in case of accident or sickness), etc.

Banners

IF THE SCHOOL owns a flag, it should be carried to the picnic grounds and put up at the headquarters. It is also a good idea to have the name of the school in large letters on a cloth banner. This can be tied up between two trees, or placed where it can be readily seen. If the school is large enough, it is well to have a band; some schools can provide their own.

Luncheon

UPON ARRIVING at the grounds, a short time should be allowed for promiscuous rambling about and playing—for everybody will be full of play. At lunch time it is a good idea for classes to lunch together, or families, or departments. Care should be taken that none of the children are compelled to lunch alone, and that any who have not brought lunches are provided for. The school can perhaps furnish certain parts of the lunch, such as coffee, lemonade, ice cream, or watermelon.

Games

THE GAMES should be systematically carried out, the names of all who have entered any given contest being announced before the contest begins. There is an endless variety of choice games for a picnic. By way of suggestion a few are named, some for young people, some for children, some for boys, and some for girls: Baseball (using a soft ball), Tug of War, Relay Race, Potato Race, Short Run Race, Jumping Race, Running and Broad Jump, Ball-Throwing just for Women, Fat Men's Race, Kangaroo Race, Three-Legged Race, Pull-Up Stakes Race, Side-Step Race, Shoe Lacing Race. There are also aquatic sports, if there is suitable water, such as Dive for Distance, Relay Race, Under Water Swim, Duck Race, Rowing Races, etc. Then, there are features of general interest, such as swings, merry-go-rounds, shuffle boards; and an endless variety of fun-making devices, such as a comb band, a curio museum, balloon ascensions.

For many years the Marion Lawrance school, in Toledo, has had a competitive Egg Hunt in connection with their annual picnic. A thousand wooden eggs, the size and shape of a hen's egg and painted red, are hidden away in the grass and bushes by a committee who go to the grounds early in the morning. A certain space is set aside for each department of the school, even including the adult department. Of course, the older the people the more care is used in hiding the eggs. When the signal is given to go after the eggs there is a grand scramble, you may imagine,—children and grayhaired grandfathers and grandmothers, running about here and there, looking under bushes and in every available place searching for eggs. The boy or girl or man or woman, in each department who finds the most eggs receives a reward of some sort, such as a ride on the launch or a watermelon treat. Somewhere on the grounds a golden egg is hidden, the finder of which receives five dollars. The money is usually turned back into the treasury by the one who receives it but that is not required.

A Real Asset

THE PICNIC affords a fine opportunity for extending acquaintance. The choicest friendships are often formed through the Sunday school picnic. When the people have had a real good time and are a little tired, let them sit down on the grass, and have some one give a short talk on some appropriate subject.

At the end of the year the pupils, especially the boys and girls, will look back to the joys of the picnic with greater delight than to almost any other experience connected with the school. A picnic properly carried out, is of great advantage in creating and promoting genuine school spirit.

—*Marion Lawrance in Special Days in the Sunday School. Fleming H. Revell Co., New York.*

THE SUPERINTENDENT WHO NEVER FORGOT

By Mary Sherburne Warren

WHEN MY hired man finished the forty-fifth verse of "It Ain't Gonna Rain No More" I says, "Tom, I'd give a bushel of these certified seed potatoes if I had your voice. Wish you'd lead the singing tomorrow." Tom giggled at the joke and went on with his planting. "Say," he says, "if you'll let me have the flivver to take Sue down to Onion Village tonight, dunno but I will. Wouldn't do it for more'n one Sunday though for all the potatoes this farm will grow in the next ten years. Too dull for me."

Of course it was dull—just old folks and a sprinkling of children. They made me superintendent to keep the school alive a few months longer. Well, Tom came and led the singing and made us all sing, too. There wa'n't no class for him, so after the opening exercises he sat out under a tree and thought of Sue. At the dinner table I said, "I want to thank you for the service you rendered today. It was a real contribution. It did for the school what good nitrates do for the soil—rejuvenated it. It was all the folks talked about. If Sue should happen to be away another Sunday—er—hm—"

* * *

"Say," says Tom the next Sunday, "if you'll let me have Old Lizzie to go to Onion Village for Sue this morning we might stop to the Church long enough to start the singing; dunno, mebbe." They stopped and five minutes later it began raining forty-five torrents. At classtime I says to Sue, "Here's a notebook I found in my pocket. Don't you want to go 'round and take the number present in each class and the collection?" The record she brought me was a gem of neatness and completness. "Sue," I says, "I want to thank you for helping us out. The school's so far gone I thought record keeping didn't amount to much, but it does seem more businesslike to have some figures to look at and think about. My, don't I wish you was here regular, Sue."

Two or three Sundays later I waylaid Martha Cushman as she was hurrying out from Church. "Martha," I says, "you've got to make a class today for Tom and Sue and that new girl she brought. "Can't, Ezra," she says. "Yes, you can," I says. "There ain't no lesson papers but you know your Bible. You got to, Martha." An hour later I says, "Just seeing those young folks in a class drinking in every word you said—not old folks or children, but young folks—put new life into my old bones. I guess it takes young folks to make a real Sunday school. I thank you morn'n I can tell you, Martha. If only —"

* * *

"What's this I found in the woodbox?" asks Tom the next day. "Looks important." "Tain't," says I. "You're supposed to send two delegates to the convention at Northville next Thursday," says Tom. "What of it?" says I. Tom read the letter again. "Say," he says, "if you'll let me have the car mebbe I'll take Sue down in the evening. Be somewhere to go to anyway." "All right," I says, "May as well make a whole day of it. Don't know what conventions amount to, but go ahead."

I was taking a last look at the clouds that Thursday night when they drove in. "Say," Tom bursts out, "those hymns we've been singing ain't nothing but jazz, and we oughter have some new hymn books. And Sue says she shouldn't be interrupting classes like she does—tain't the way now. And tain't right for the little folks to be sitting in those long-legged chairs, and, say, we oughter have —"

"Tom, I don't even sense what you're talking about," I says. "If you want a real live Sunday school here you've got to be superintendent. All I'm good for is to be superintendent of a dead one. No, Tom, I'm too old to learn. But I love the school and couldn't bear to see it die until it had to. I hain't done nothing —"

"Hain't done nothing!" exclaimed Tom. "The first Sunday I led the singing you told me I'd rendered a real service to the Sunday school, just when I thought I wan't good for much but planting potatoes though I was aching inside to be something more." "Yes," says Sue, "and when you thanked me for helping out that day I was as proud as anything—an important man like you. I just love figures anyway." "Yes," says Tom, "You never forget to show folks that you appreciate them, and I won't neither when I am superintendent. It makes you feel good to be thanked same as today when we made Martha Cushman go to the convention with us. 'Land sakes,' she says, 'the idea of you two dear young things taking me along with you when, 'cording to nature, you'd rather be alone. I shan't forget it, never.' "

"Well, when are you two dear young things going to be married?" I says. "I've just thought what I'm going to give you for a wedding present." As they drove off in it they looked at each other and smiled.

Calvin Coolidge as a Boy Attending a Sunday School Picnic

This rather interesting photograph has just been brought to light by the secretary to the President. It shows a Sunday school picnic, Plymouth, Vt., when Calvin Coolidge was still quite a boy. The bearded man seated at left behind two boys is the grandfather of the President. The father of the President is standing sixth from the left. The girl leaning on the organ directly behind the post is the President's sister (now dead) while Calvin himself is the little fellow in the flapjack hat, seated directly behind the boy and girl in the front row at center.

CHILDRENS' DAY PAGEANT—AS THE TWIG IS BENT

By Patricia Noble

(This is a suggestion for the dramatization of the Biblical Parable, The Good Samaritan, to be given by Juniors and Intermediates; the former to take the parts in the first scene, the latter in the second.)

Scene I

Time and Place: In Judah about 25 A. D. Beside the village well.

Costumes: The simple Jewish garb of this time. Annas, Caleb, and Simeon wear the one-piece loose tunic with wide bright girdles knotted about their waists; sandals, but no stockings, and no head covering.

The Samaritan Boy wears dress of the same style, but of plain gray.

The Village Woman wears long loose dress of dark blue material; straight piece of white cloth thrown loosely over her head and around her shoulders; sandals, but no stockings.

Characters: in order of their appearance:

Annas, Caleb, The Samaritan Boy, Simeon — Boys range in age from ten to twelve years.

A Village Woman. (Past middle age.)

[*Enter Annas and Caleb. Caleb carries water jar on his shoulder.*]

Annas: Come, let us race to the top of yon hill.

Caleb: But I promised my mother I would return at once with the water.

Annas: She will not mind. Come, it is only a little way.

[*Enter Samaritan Boy carrying a large bundle on shoulders.*]

Annas: See who comes here; the hated race of our fathers.

Caleb: Let us frighten him.

[*Caleb sets jar down and each boy gathers a handful of mud from beside the well and throws at Samaritan Boy.*]

Samaritan Boy: Leave me alone. I trouble you not.

Annas: Make us cease, thou despised one.

Caleb: Yes, make us cease if thou canst.

[*They continue to throw mud. The Samaritan Boy attempts to dodge but the bundle is heavy and he is blinded by the mud in his face.*]

[*The attention of Annas is attracted to something in the distance.*]

Annas: A caravan! A caravan! Come, Caleb.

Caleb: But the water—I promised—

Annas: Come, thou fool, thy mother can wait. Come, I say.

[*Exit Annas and Caleb, running.*]

Samaritan Boy: [*Laying bundle down and rubbing mud from eyes.*] Here is my chance. I will break his jar. The hated one will have revenge. [*He picks jar up and makes move to dash it to the ground, then stops thoughtfully.*] My father taught me to return good for evil. Aye—his teaching must not be forgot. [*Slowly he puts jar down and turns toward bundle.*]

[*Enter Simeon.*]

Simeon: [*Scornfully*]: Thou hated one, what dost thou here? The well of our fathers must not be defiled by such as thee. Be gone, thou dog. [*Samaritan Boy clenches his fist and starts toward him, then stops, picks up his bundle and goes off.*]

[*Enter Village Woman carrying water jar on shoulder. She limps as if in pain.*]

Village Woman: Thou, Simeon, son of my sister, wilt thou not fill my jar and carry it to the village for me. I stumbled on the way and am in great pain.

Simeon: I would be glad to help, sister of my mother, but I have not time. I must be reciting the Books of the Law. Thou knowest I am to be priest when I am grown. "All the commandments which I commanded thee—"

[*Village Woman fills jar and goes out wearily.*]

[*Annas and Caleb rush in carrying bright girdles and ornaments.*]

Simeon: Greetings. What hast thou there?

Annas: A find.

Simeon: Where didst thou find such treasure?

Caleb: We went to the caravan. They had stopped. Something was wrong and they unloaded one of the beasts. He carried many sacks.

Annas: We peeped into one of the sacks and found these.

Simeon: Thou wicked ones.

Annas: But none were looking. They will never know; there were so many more.

Caleb: What will our fathers say? And my mother will be angry with this delay.

Simeon: You might tell her the caravan was in trouble.

Annas: Verily, thou wise one. The caravan was in trouble, we helped them and behold our rewards. Thou mayest have this if thou wilt not tell them otherwise. [*Annas hands one of the ornaments to Simeon who puts it into his pocket hurriedly.*]

Caleb: Farewell.

[*Annas and Caleb exit with jar of water.*]

Simeon: "Therefore shalt thou keep the commandments of the Lord thy God, to walk in his ways and fear him. For the Lord thy God bringeth thee into a good land."

(Curtain)

Scene II

Time and Place: On the road to Jericho, six years later.

Costumes: The Merchant wears long loose tunic dress of striped material; bright girdle knotted about his waist; sandals, but no stockings; and a turban.

The thieves wear dress of similar cut but of coarse brown material; small, close-fitting turban and sandals.

The Samaritan is in dull gray. He carries small pack on shoulders.

The Priest wears over a tunic, a long loose coat of rich purple; the Levite a similar one of black.

All men wear long hair and full beards.

Characters: in order of their appearance:

The Merchant:
Annas, Caleb — The two thieves
Simeon, the Priest
The Levite
The Samaritan

[*The Merchant enters.*]

Merchant: What joy to be returning home at last. The bartering in Jerusalem took longer than expected, but there is much money to account for all the trouble and delay. My little son will be waiting for his father. How he will rejoice with his gifts. [*Pulls whistle from his pocket and looks at it fondly.*]

[*Annas and Caleb step from behind a rock at the side of the road. They tussle, but the merchant is thrown to the ground. The robbers search him roughly, take his bag of money, several trinkets and his girdle.*]

Annas: A good find.

Caleb: [*Picking up whistle which has fallen to the ground*]: Indeed fortune favors us. Let us be gone.

[*Exit robbers hastily.*]

[*Enter Simeon, the Priest. Merchant stirs and groans.*]

Priest: God have mercy on poor unfortunates. Had I time, I would assist thee; but I must hasten. [*Walks on, muttering.*] God have mercy.

Enter Levite.]

Levite: What is this? [*Goes over and* cs *closely at merchant.*] Poor man. uld I could help thee, but I have no ans. Besides [*turning away*] he is near d. He cannot live. All effort would futile. [*Goes out murmuring.*] God t thy soul.

Enter Samaritan. Merchant attempts rise, but falls back crying out in pain.]

Samaritan: This is a lonely road. I l rejoice when this waste place is t. [*Hears and sees Merchant.*] Ah, r unfortunate. I trust thou art not dly hurt. [*Goes over and kneels beside rchant, rouses him, gives him a drink, mines and binds up his wounds.*]

Merchant: The robbers! The robs! My money is gone—and the gifts.

Samaritan: But you still live. You l make more. Let us find shelter and d. The Inn must not be far distant. *Exit Samaritan half carrying Mer-nt.*]

(Curtain)

Scene III

Time and Place: The Inn an hour er.

Costumes: Priest, Levite, Samaritan d Merchant in same costumes as Scene Innkeeper who is large, good natured n, and the two travelers wear the loose nic, with girdle, turban and sandals.

Characters: in order of appearance:

The Levite
The Innkeeper
First Traveler
Second Traveler
The Samaritan
The Merchant

[*As curtain rises Innkeeper stands in doorway, First Traveler sits on his pack, and the Priest, Levite and Second Traveler are standing in informal group in front of the doorway.*]

Levite: Tell me of this strange man about whom I hear rumors throughout the countryside.

First Traveler: I, too, have heard much. They say he is but a lowly Nazarene and yet men fall down and worship him.

Innkeeper: He was here but two days ago. He is indeed wonderful. He cast out demons and healed all manner of sickness.

Second Traveler: I was here and have also seen him elsewhere. He has no respect for the laws of our fathers.

Priest: So I have heard. He stirs up the people against the rulers of the synogogue. He is a dangerous man.

Innkeeper: The Master is kind and generous and does naught but good.

First Traveler: They say he eats with publicans and sinners.

Innkeeper: He scorns none who are in trouble, and is the friend of all who need.

Second Traveler: Yea, so I have seen. He even talks with the hated Samaritan such as comes yonder.

[*Enter Samaritan and Merchant.*]

[*Priest draws robe about him and the others—except the Innkeeper—make signs of contempt.*]

Samaritan: Poor unfortunate wounded by robbers. Innkeeper, wilt thou care for him?

[*Samaritan and Innkeeper place Merchant on couch near door.*]

Innkeeper: Where didst thou find him?

Samaritan: On the Jerico Road not a great distance from here.

Innkeeper: Thou camest that way, Priest. Didst thou not see him?

Priest: I was in meditation as I came. I have no time to search the roads.

Innkeeper: Levite, thou must have seen him. Thou, too, camest that way.

Levite: He seemed near dead. I had naught with which to help. I was assured he could not live.

Innkeeper: Would the Master were here to condemn thy sinfulness.

Samaritan [*Giving coins to Innkeeper*]: Here are two pence. I will pass this way again soon. If his keep is more I will repay thee.

Innkeeper [*Taking coins*]: The blessing of the Master go with thee. (*Exit Samaritan.*]

Innkeeper: The despised one is the greatest of them all.

(Curtain)

WORLD'S SUNDAY SCHOOL ASSOCIATION

By Samuel D. Price

Aggressive Sunday School Work in Egypt

'HE REPRESENTATIVES of the World's Sunday School Association Egypt are Rev. Stephen van R. Trowidge, Secretary, and Sheikh Metry Dewairy, Field Worker. Sheikh ewairy recently visited Assiut that he ght give Sunday school lectures to e teachers and inspirational addresses the students. He also delivered veral addresses in the leading schools the city of Assiut. Young men trained the faculty under the presidency of v. C. P. Russell, D. D., go into all rts of Egypt in the various professions d in business. Assiut college is one the strong centers for the work of the angelical Church in that country. it of 103 native pastors, 101 are gradus from this college. The student lunteer band of the college is made of a large number of earnest young n. They have specialized in Sunday ool work and will be creating new ters where they go.

(These items were especially prepared the JOURNAL by Mr. Trowbridge).

Diamond Jubilee Year in New Zealand

SEVENTY-FIVE years of Sunday school progress are being recognized by the Auckland (New Zealand) Sunday School Association during the present year. The March issue of their *Sunday School Herald* has these significant figures on the cover page. "1865-6 schools, 112 teachers, 992 pupils. 1925-418 schools, 3,353 teachers, 33,963 pupils."

An annual Scripture examination is held each year. Officers and teachers are examined on "Lessons on the Gospel of Mark," and a special text book is indicated. A lesson outline must be prepared on an incident taken from Acts 16 and 17." Aptitude shown in teaching the truth of the lesson will receive extra marks. Those whose ages range from ten to twenty are examined in the lessons for the second quarter, either the International Uniform series or the Australian graded series. Rewards are given according to excellence of papers and there is the president's special prize given by the President of the Auckland Sunday School Union, Mr. Herbert Dearsley. Mr. Dearsley was a delegate to the World's Sunday School Convention in Glasgow and took an active part in the meeting of the Executive Committee at the time.

Standards in the Philippine Islands

LINES OF WORK which are regarded as essential in promoting Sunday school activities in the Philippine Islands are indicated in the report made by the Sunday school board of the M. E. Church to their annual conference in the Philippines. The report was prepared by Rev. A. L. Ryan who is both a Methodist and the General Secretary of the Philippine Islands Sunday School Union. Some of the items are given. "We reiterate our endorsement of the plans for teacher training, institutes, family worship, daily vacation Bible schools, Boy Scout, Camp Fire and other activities as promoted in the program of the Philippine Islands Sunday School Union."

As rapidly as leadership can be obtained it is planned to departmentalize

the Sunday schools according to standard requirements among the boys and girls and young people in the teen ages and above, in order that through worship, instruction, and training the highest type of Christian character expressing itself in Christian service may be achieved.

Stimuli From the Work in Korea

EVERY OTHER month the Korea Sunday School Association publishes a news letter. The heading alone is rich with suggestions for schools in every other land. Here are five goals: evangelistic, educational, every pupil a saved pupil, every teacher a trained teacher, every officer a trained officer. Recently a second edition of the lesson helps for a particular month had to be printed in order to meet the demand. The plan of holding consecration conferences is being continued with great profit to teachers and officers. The staff of the Korean Sunday School Association has a continuous schedule of dates for teacher training classes extending from February 13 to mid-summer. Some of these classes are held in the theological seminary, Methodist Conference and Presbyterian Presbytery. At the Andong Teacher Training class, lasting seven days, 119 persons received credit for finishing the course in pedagogy. In preparation for the coming season of daily vacation Bible schools three books have been translated into their language. They are *The Organization and Administration of the Daily Vacation Bible School, Bible Stories for Young Children* and *Life Stories from The Old and New Testament.*

Sunday School Work Re-established in Esthonia

A MINISTER from Esthonia who made a pledge of one pound for world-wide Sunday school work at the Glasgow Convention gave some stirrin information as he sent payment for th first year of the four year period. photograph of his Sunday school wa enclosed which showed that of the tw hundred and fifty who are in attendanc each Sunday one hundred are children For a long while they had no Bible Then a friend of the Bible and childhood living in Lowell, Mass., gave them 10 Bibles. The Churches in Esthonia wer closed for four years during the wa For a time it was turned into a soldiers barracks where one hundred were housed Then it became an Orthodox Gree Church with icons and holy shrines Later it was a Roman Catholic Churc and the pastor was arrested as an Englis spy and imprisoned with chains. court marshal freed him after days misery, having been robbed of everything This pastor is now teaching in a Baptis seminary and has seventeen young me and women under theological instructio

THE CHILD: HIS NATURE AND NEEDS

By Lorne W. Barclay

"KNOWLEDGE is power." But is it? Plainly, knowledge unapplied is not "practical" power. The lightning flashing far above us in the heavens is power, but in the moving of our machinery it is of little practical value as compared to the applied energy of the most commonplace power-house.

So it is with knowledge. To be power of any significance to human welfare it must be applied. Undoubtedly there is stored up in the scientific laboratories of America alone enough knowledge-power to transform all life in a single generation—if it were applied. But it is still largely unapplied. Especially is this true of knowledge concerning the nature and the needs of children.

WE NEED not be told that we have come to a new day in our attitude toward child life. In America at least, the child has the center of the stage and the spot-light of public attention is upon him. He is the object of rapidly growing concern in the laboratory of the skilled psychologist. Already a vast store of knowledge bearing on every phase of child nature and nurture has been made plain to the trained scientist, but this knowledge, which can become a practical power, is largely unappropriated. The specialist, because of the exacting nature of his task and because of the technical nature of his terminology, has not stood upon the housetops proclaiming his findings. Meanwhile the people who live in the houses and who walk in the streets—the parents, the teachers, the Sunday school teachers, and children's workers in Churches—although suspecting that the scientist has knowledge which should be proclaimed and applied, have waited largely in vain for a pronouncement in language that they could understand.

IT WAS A realization of this condition that led to the establishment of The Children's Foundation. This Foundation came into existence late in 1921 when a charter was granted to it by the state of Indiana as a corporation not for profit. Its program of work was made possible by an initial and substantial contribution given to it by Mr. Lewis E. Myers.

THE OBJECTS of The Children's Foundation are in general "the study of the child and the dissemination of knowledge promotive of the well-being of children." More specifically the present object is to bring to those who are in immediate contact with children, so that they can understand and apply it, the knowledge of child life that is now locked up in the technical terms of scientific laboratories. In other words the task is to bridge the gap existing between theory and practice in the whole realm of child study and child welfare.

THE FIRST concrete public contribution of The Children's Foundation is a volume recently issued under the editorial direction of Professor M. V. O'Shea of the University of Wisconsin. The volume is entitled *The Child: His Nature and His Needs.* The list of contributors to this unusual publication includes child specialists from such universities as Yale, Harvard, Columbia, and the Universities of Wisconsin, Ohio, Iowa and Washington. Other outstanding investigators of the mental, moral and physical nature and well-being of children have contributed tothe publication.

ALTHOUGH the subject matter of the book is so scientifically exact as to cause the volume to be used as a text book by many colleges and universitie yet the language is so simple and th presentation so attractive that th thought of the book is readily grasped by the average reader. It was this latt class for whom it was chiefly intended

This five-hundred page volume fully illustrated and beautifully boun It is not being distributed on a com mercial basis. The trustees of Th Children's Foundation want to make easily and quickly available to all wh are in intimate contact with childre The volume will be sent postpaid anyone subscribing one dollar to th publication fund of The Children's Fou dation. This amount only partiall covers the cost of the volume. Th Children's Foundation has offices New York City, Valparaiso, Indiana, an Chicago. *The Child: His Nature an His Needs* is at present being distribute from the office at Valparaiso, Indian

THE VALUE of this book to Sunda school educators and children's wor ers in Churches is aptly set forth in th following words taken from a fold printed and circulated by The Boa of Sunday Schools of the Methodi Episcopal Church:

"Sunday school teachers and other workers wi children will find here convincing reasons for maki the child himself the center of any program of tra ing.

"The pastor or Sunday school superintende who will make this volume available to the children workers in his Church, either in the worker's libra or by introducing it into some of the homes, w render a large service."

THE CHILDREN'S Foundation see to be of special service in the whol field of child study. That the researc and reports of such an organizatio will be of great value to all pastors an Sunday school workers is quickly appa ent.

SUMMER PLANS FOR CHURCH SCHOOL WORK WITH CHILDREN

By Ida M. Koontz

THE LOCATION of the Church, and community customs and situaons must, in a measure, determine the ind of school work to be planned for the ımmer months. However, there is no ɔmmunity so ordinary that right situaons cannot be found for the activities each group of children enrolled.

If the average attendance in ıe elementary grades is low ecause the pupils are absent om the community, a twelve-sson course may be outlined r the summer months. This ıort course should supplement ıe teaching of the preceding ine months by arousing again ttitudes that need to be rengthened and by giving oportunity to live out a number ways the truths taught.

* * *

ATTITUDES, such as reverence, loyalty, obedience, enerosity, and kindness need ɔ be aroused again and again, ıd each time in connection ith an opportunity to choose ıd to do.

For instance, *Duty Toward elf* is a very good theme around hich a group of lessons may be lanned. In order to render ıe best service to God and ıan one must have his powers ɔmpletely developed. This can e done only to the extent one's physical fitness. One ınnot be physically fit unless e knows the laws of health and ɔeys them. This means self-ɔntrol, which, after all, is at ıe foundation of a clean, ɪmperate life.

A project in which to engage the ıpils may be to find and to study laws ıat affect one's physical well-being and lf-respect; laws of the country forddding the use of harmful beverages and ugs; anti-nicotine laws and moveents; and further, the selecting of aterial, the preparation and presentaɔn of a playlet or miscellaneous proam to enlighten an audience and inıce them to decide in favor of purity d physical fitness. The audience should made up of all the people, boys and rls in particular, in the Church school mmunity who have had special intation to attend.

* * *

EQUALLY VALUABLE lessons may be planned around themes like *r Relation to Others, Obedience to Law, Discovering God in Nature*, and *His Work with People.*

A vast storehouse of material to be used in preparing any one of these groups of lessons may be found in the Bible, in history, biography, in nature, and in daily experiences. Project work, too, will be comparatively easy to plan with any theme named.

A suggestion for a Children's Day Poster

* * *

IN SCHOOLS where the average attendance for the summer months is higher or equal to any other period of the year it is wise to pursue the regular lesson course adopted for the year. In connection with these lessons project work and vacation activities may be planned together. Pupils have the happiest times at picnics when they are helping others to be happy. Parties are longest remembered when given in behalf of a group who otherwise would have had no good times. A hymn is most easily memorized when it is to be sung to cheer a lonely old couple on their wedding anniversary or a birthday occasion. A scrapbook, showing the home life of a Christian family, for a mission station, is given unbounded interest when made at a party where the pupils act out in contrast the home life of a heathen family.

* * *

MOST TEACHERS are busy people. They find little time to plan and to carry out projects. But there are some teachers who consider their opportunity with the children the greatest service they can render to God. They welcome each lesson with joy for it affords them the privilege of planning new ways to live out with the children the Christian truths that belong to their experiences.

* * *

FOR THE TEACHER who cannot leave her week-day duties long enough to take the walk into the country, visit a children's hospital, or carry out an extended project there is the possibility of finding an assistant who will gladly enter into the activities. There is the college student at home on her vacation anxious to find a niche where she may serve for a short time; then there is the young woman, deprived of her chief interest because of the death of her child or other loved one, who craves for *something* in which she may lose herself; and there are always the learners.

These assistants may be induced to meet regularly with the classes and be made responsible for at least part of the week-day activities. They will often be found most helpful in making summer plans for Church school work with children.

Begin now to plan to go to the big Convention of the International Council of Religious Education to be held in Birmingham, Ala.,

APRIL 12-19

1 9 2 6.

MISS MARTHA, A VACATION SCHOOL STORY

By Adaline C. Guenther

MISS MARTHA jammed her hat on viciously, and let the screen door bang behind her. It was all right to come out here to this forlorn part of the world, just because Brother Jim wanted to, but nobody could expect her not to be interested in her neighbors. To be sure, the only ones within a radius of five miles were the Browns, father and mother and twelve small Browns. Miss Martha had tried to become acquainted with all of them, but with small success. That might have been due, partly to her unconcealed amazement at the way they lived—tumbledown shack, of two rooms, almost unfurnished, and dirty—Miss Martha instinctively lifted her skirts as she stepped over the threshold. And nobody could say she hadn't tried to do her duty by them, too, even if Mr. Brown did act like he was angry and say over and over, "Shore, Miss Martha, we 'un don't want fer nawthin."

And now, every morning for two weeks, the entire tribe of Brown children had filed past Miss Martha's door and down the road, and had returned early in the afternoon. Brother Jim didn't know where they went—and it was no use asking Mrs. Brown. Even if she knew, which wasn't likely, she couldn't be induced to explain under less than a couple hours' conversation, and Miss Martha felt that she had to know *now*. So she was following the children, a quarter of a mile behind, down the dusty road, her thoughts busy with the old, old problem of her neighbors. Those youngsters were adorable, and it was a shame they were living like that, but somehow nobody could seem to shake or pound any gumption into the parents, and Miss Martha had given up trying.

She was used to distances and it was lucky, for she followed the children almost five miles. Then they disappeared into a little building—Miss Martha remembered that it had been pointed out to her as the only Church for miles around, but she couldn't remember when a preachin' had been held in it. And then, out on the air, in childish voices, floated the words of a song she used to sing up North:

"We thank Thee, O our Father, for all Thy loving care;

"We thank Thee that Thou madest the world so bright and fair—"

Softly Miss Martha crept to th window. At the front of the hut was girl, telling a story. Behind her stoo the United States and the Christia flags, each floating out from a crud little standard. And while Miss Marth looked, the group broke up—she sa the precious Brown baby taken out t play in the shadow of the building, an the older boys and girls, first lined u to scrub their grimy fists, boldly under taking to make tables and tablecloth and benches and dresses. All mornin Miss Martha watched, but when th children reassembled and the two flag were lifted high while the teacher talke about our country, and the gloriou privilege of serving it nobly, Miss Marth turned and fled down the road.

* * * *

SHE WENT straight past her ow cool, clean cottage, beyond th creek. She wanted to try once more t make Mrs. Brown see sense in cleanl ness and cooking. But at the doo she stopped, bewildered. Mrs. Brow was washing the window, and in th center of the room stood a table, some what wabbly, it is true, but bravel decked with a white cloth and a spri of flowers. And Mrs. Brown, inte rupting herself to stir the pot on the fir said proudly, "Do you see the tab that our Walter made? And Sus she made this here real tablecloth Won't you set down and have a bite?"

And Miss Martha, going home la that afternoon, with the vision of family slowly transformed by the i fluence of that daily vacation Bib school, ejaculated to herself, "My so Why didn't I think to begin with th *children*?"

VACATION CHURCH SCHOOL PLANS SUMMER OF 192

The Following Responded to the JOURNAL'S Inquiry

AMERICAN BAPTIST PUBLICATION SOCIETY

In promoting vacation schools for the summer of 1925, the following objectives are being used as guides:

Special training provided for every Church which will earnestly seek to conduct a school for the first time.

The complete cessation of contributions to self-supporting Churches for the conduct of their own schools, money provided for promotion must be used in educational ways.

Increased emphasis on vacation schools in all self supporting Churches.

Increased emphasis on training workers in the local Church rather than importing trained workers.

Each pastor actively identified with a vacation school in his own Church. Interdenominational schools only when nothing else can be arranged. But each denominational school in hearty cooperation with all others in the community, in common tasks.

The use of the Church building in preference to any other, for vacation schools.

A mission offering to promote other vacation schools, each day in every school.

Each school striving to become standard.—*Thos. S. Young.*

THE BRETHREN CHURCH

Brethren Church schools are cooperating quite generally and actively in promoting vacation schools A Church or two of this denomination may be numbered among the pioneers of the movement. Each year witnesses an increasing number of vacation schools among the Brethren people. According to present plans this coming summer will register a still larger number. Some of these schools are Church schools, while others are community schools. Last year a leaflet on vacation school work was prepared and distributed by the educational director of the National Sunday School Association of the Brethren Church.—*G. A. Garber.*

THE CHRISTIAN CHURCH

The Christian Church is as yet erecting no st dards for daily vacation Bible schools. This is outstanding phase of Christian education wo which is still fluid, and it is our belief it should main so, giving room for expansion, experimentati and growth that will lead to positive and new formation along the line of Christian education children and early adolescents. We are hoping develop project work, rather than busy work or ha work, and thus, along with Bible and mission information, to help our children and youth to into practice the truths taught, and to learn doing.—*Lucy M. Eldredge.*

CHURCH OF THE BRETHREN

The Church of the Brethren is one of the smal groups, approximately 115,000 in number. Ev year for the last three years over 350 vacation scho have been held. Our Board is planning to condu training institutes in preparation for this seaso schools. A new syllabus fo the courses to be u

s summer is now ready. We believe in the vaca- n Church school idea. It can be made effective he country Church. Salem Church, near Dayton, o, has been the largest rural vacation school record for several years.—*L. W. Shultz.*

CONGREGATIONAL EDUCATION SOCIETY

The Congregational Education Society, through rature and the work of its field secretaries, gives dership to the organization and promotion of ly vacation Bible schools in Congregational urches and cooperates in daily vacation Bible ool training institutes and in union schools of the urches of a community. The Society urges the urches to adopt the best standards educationally the schools held in its own Churches, and urges Churches to use their influence to make the mmunity schools in which they cooperate high de.—*R. W. Gammon.*

THE EVANGELICAL CHURCH

The Evangelical Church is finding the daily vaca- n Church school the most valuable agency in gious education and is planning a larger use of s agency during the summer of 1925. Our Churches using different types of vacation schools, from simplest to the most complex and comprehen- e. Each local agency determines its own type of ool to be followed. We use the International ily Vacation Bible School Handbook in promoting work.—*E. W. Praetorius.*

VANGELICAL SYNOD OF NORTH AMERICA

This year's publicity and promotion campaign D. V. C. S. to be conducted by the Board of ligious Education through its department for vaca- n and week-day schools of religion may be tersely licated as follows:

1. To feature the vacation Church school in the ril issue of our educational magazine "The Evan- ical Teacher."

2. To prepare a striking poster for display at all strict (regional) Conferences of pastors and lay presentatives of congregations and at Church ool conventions.

3. To issue circular letters to all pastors and nday school superintendents calling attention to cial literature supplied from the office.

4. To provide all pastors and Sunday school perintendents with a folder on "How to conduct D. V. C. S." and with order blanks including list recommended text books, hand-work material, orts and other supplies.—*F. Pfeiffer.*

HE FIVE YEARS MEETING OF THE FRIENDS IN AMERICA

Stake set at 100 per cent increase in number of ools as accomplished in 1924. New promotion erature. Articles in Church paper. Short courses leadership training. Some field work. Placing ined and experienced college students in new ools. Cooperative relations with International ily Vacation Bible School Association.—*E. H. anahan.*

ETHODIST EPISCOPAL CHURCH

The daily vacation Church school is having a re- rkable growth in the Methodist Episcopal Church. one annual conference alone, where five years o not a single vacation school was in existence, t year seventy-five schools were held with an en- lment of over twelve thousand pupils. This is indication of the growth of this type of school roughout the denomination. So rapid has been e development of interest, that the Church School partment of the Board of Education is adding to staff a full time director of vacation school and ek-day Church school work.

A new booklet has been prepared, describing the thods of procedure in organizing and conducting e vacation Church school, indicating available rses of study and other valuable items of informa- n. This may be secured by writing to Dr. H. C. lson, Department of Church Schools of the Board Education, 58 E. Washington St., Chicago, Illinois. *H. C. Wilson.*

ETHODIST EPISCOPAL CHURCH, SOUTH

1. Literature outlining methods of work, plans organization and administration, and kinds of rriculum material that are proving most effective.

2. Recommendation of curriculum material for e in 1925—study of places in which this material used to determine what types of material prove st satisfactory.

3. Courses for vacation Church school workers in leadership schools at Mount Sequoyah, Arkansas, and Lake Junaluska, North Carolina.

4. As preparation for the work in 1925 a number of institutes where problems of organization, administration and curriculum will be considered.—*Mrs V. R. McDonald.*

METHODIST PROTESTANT CHURCH

The Board of Young People's Work of the Methodist Protestant Church most heartily endorses the daily vacation Bible school, and is now planning courses to be used in 1925. Certainly there are few Churches but what could to a very great advantage improve the opportunity of conducting a daily vacation Bible school. To this end, I shall be very glad to furnish any material and otherwise assist in the carrying forward of this work.—*E. A. Sexsmith,*

THE PRESBYTERIAN CHURCH IN THE U. S. A.

The plans of the Board of Christian Education of the Presbyterian Church with regard to daily vacation Bible school for 1925 are but an extension of the plans which have previously been worked out. This means that a special emphasis is to be placed upon the educational efficiency of these schools. This will be accomplished through a more careful grading of schools and through the better preparation of teachers. Lesson courses in the regular departmental cycles are available for 1925. These courses offer complete suggestions for the entire day by day program of the school. Definite effort is being made not only to increase the educational value of the schools but to extend them into the great number of unreached Churches and communities.—*J. S. Armentrout.*

REFORMED CHURCH IN AMERCIA

Our denomination believes in the vacation Church school as a means for enlarging and uplifting the whole educational work of the Church. In the creation and promotion of such schools in our local Churches, the source material for such programs is prepared by our Committee on Religious Education. This committee relies very largely on the material furnished by the International Association of Daily Vacation Bible Schools. We are trying to standardize the curriculum and correlate more closely with the work done on Sunday.—*Abram Duryee.*

SEVENTH DAY BAPTIST GENERAL CONFERENCE

The Sabbath School Board of the Seventh Day Baptist General Conference is preparing to conduct vacation religious day schools in about one-third of our Sabbath schools during the coming summer.

The course of study is being revised and new supervisors are being trained for the work. The work of promoting the schools is carried on by this board through the cooperation of pastors and superintendents.

Churches and societies are urged to finance their own schools but the board will aid them whenever necessary. The board also supplies the supervisor but the local society furnishes the other teachers. —*A. L. Burdick.*

SOUTHERN BAPTIST CONVENTION

This is the Baptist Sunday School Board's first year of promoting daily vacation Bible schools in southern Baptist Churches. The Board is issuing its first-year set of books—Beginners, Primary, Junior, and Intermediate—with complete three-hour programs for twenty days and appendices of games, music and handwork patterns. The director of the work is holding one two and three-day special institutes in several states, teaching classes in city-wide training schools in other states, visiting assemblies and conventions, distributing thousands of special pamphlets and pushing promotion work. Each of the seventeen states of the Southern Baptist Convention will be reached.—*Homer L. Grice.*

SOUTHERN PRESBYTERIAN CHURCH

Plans for promoting D. V. B. S. work in the Southern Presbyterian Church for the summer of 1925 consist of the following: Special courses on D. V. B. S. work in colleges and seminaries; conducting Schools of Methods for the training of workers in certain training centers; the publication and distribution of general promotional literature and a new text book especially designed for the use of vacation school workers in the south; increasing the effectiveness of vacation schools already up to standard; the bringing of non-standard schools up to standard, and the organization of many new schools. In some presbyteries the definite plan and purpose is to have a school at every preaching point.—*Wesley Baker.*

UNITED BRETHREN IN CHRIST

It is our purpose to get in touch with each pastor and Sunday school superintendent, placing in their hands leaflets, which will define the function of the vacation Church school and tell them in a simple way how to organize, and how to promote the work. We will suggest the best possible helps and urge the standardization of the schools in teaching staff, courses of study and equipment. Unless these schools are of a high type we feel that it is hardly worth while to urge our workers to put them on. The book of information that we provide is *The Daily Vacation Bible School* by Professor Wm. A. Weber.

In communities where the schools are promoted on a cooperative basis we will urge our leaders to loyally support such cooperation, for we believe in this way we can have greater efficiency in every respect.

We also cooperate with the International Vacation Bible School Association and use their suggestive handbook in our promotional work.—*Chas. W. Brewbaker.*

UNITED CHRISTIAN MISSIONARY SOCIETY

The Disciples of Christ have a two-fold plan of promoting vacation Church schools. First, through the awakening of local Churches to the need of a more adequate program of religious education for the children within its reach. This is done through special sermons, educational articles in religious papers, and through addresses and conferences on vacation Church schools in Schools of Methods and Leadership Training Schools. Then to train directors and teachers Vacation Church School Institutes are held in Church colleges. These five day institutes are open to college students, pastors, directors of religious education and prospective vacation Church school teachers of the surrounding territory. In these institutes the curriculum, program and practical problems of promotion, financing, and supervision are presented together with a demonstration of a school in action.—*Ruth Thompson.*

THE UNITED PRESBYTERIAN CHURCH

The interest in vacation Bible schools for the summer of 1925 will be centered in the schools and camps located near and affiliated with our denominational colleges. In addition to this much interest will be centered in many localities in an effort to operate community schools. In many cases these community schools will assume the form of vacation camps.—*J. Brad Craig*

CHILD NATURE AND CHILD NURTURE

There are two great influences that shape the character of the child. These are heredity and environment, or nature and nurture. The first is by far the mightier force. It sets limits beyond which the influences of the second cannot go. Through its influence parents, by their own sins and failures, may mar the lives of their children; but, happily, human nature which has been shaped through the ages past cannot be wholly corrupted in one or two generations. —*Edward Porter St. John, in Child Nature and Child Nurture.*

SUMMER PLANS FOR CHURCH SCHOOL WORK WITH YOUNG PEOPLE

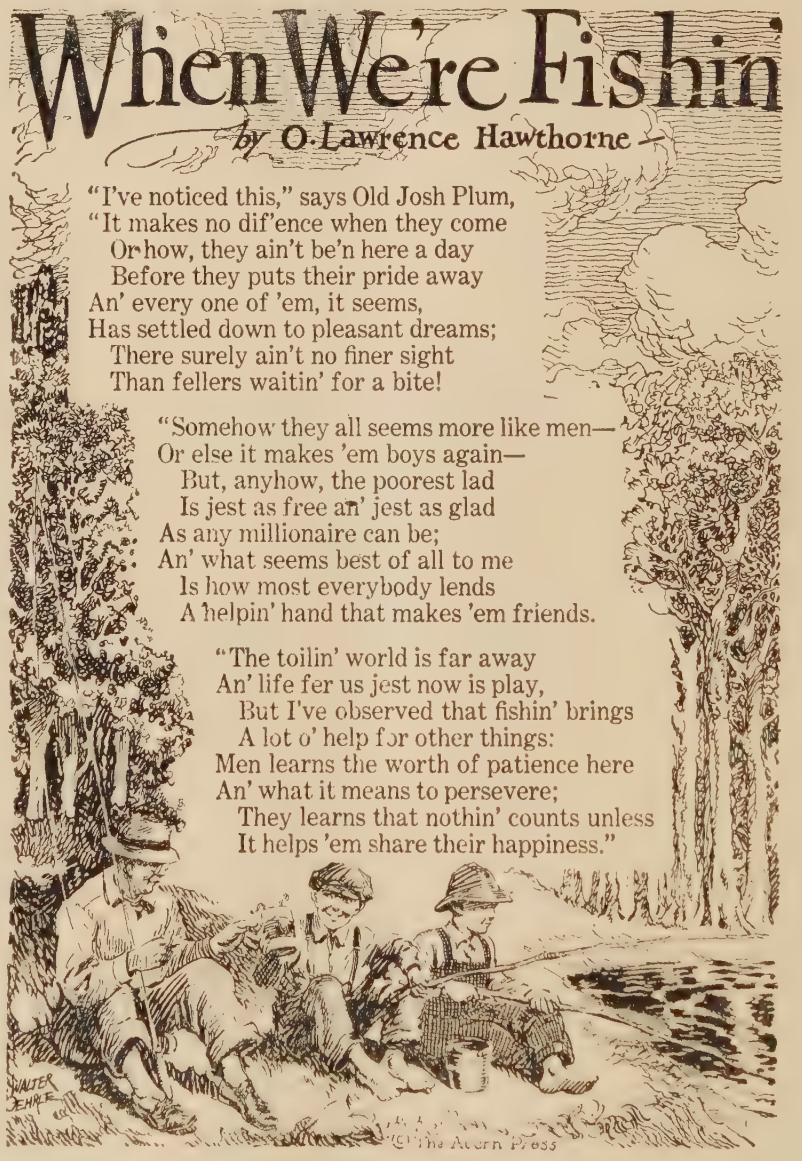
By Z. B. Edworthy

SUMMER DAYS are with us. Perhaps the pastor is already planning for his vacation. Some of the teachers will be away for several weeks and the superintendent feels that he, too, needs a little rest, so everybody is more or less inclined to take it easy and let the Church school "rock along" through the vacation months. Some Church schools in their yearly programs have such a summer schedule, but such "let up" is by no means a necessary evil.

Vacation time, so called, is but an arbitrary matter. In Colonial days, when people were engaged largely in agricultural pursuits, public school vacation began early in the spring and continued into the autumn, until crops were harvested. School days then were really the vacation days for youth. Today the need for a long summer vacation in our public school system is openly questioned. Whether there be a need for the public school vacation or not, the Church school must never recognize a vacation or let up. There must be a practical, appealing, year 'round program to engage and to train in worthy living. Character building through the forming of right attitudes and worthy habits is a continuous process. The Church school must have a *special* program for the summer, but never a vacation or cessation of its effort to minister to the spiritual needs of childhood and youth.

* * *

TO MAINTAIN an effective program through the summer months requires much advance preparation and thoughtful planning. The success of any program rests fully ninety per cent in the preparation given to it. A certain worker in the field or religious education had much difficulty with her watch. It would run about eight hours and stop. Frequent trips to the watchmaker revealed no defects in the mechanism. Finally the watchmaker asked the lady to wind the watch in his presence, and thereby discovered that the whole trouble was that the watch was but partially wound. Just so with your Church school program. It will not go through the summer unless you put the necessary energy into it to carry it through.


When We're Fishin'
by O. Lawrence Hawthorne
"I've noticed this," says Old Josh Plum,
"It makes no dif'ence when they come
Or how, they ain't be'n here a day
Before they puts their pride away
An' every one of 'em, it seems,
Has settled down to pleasant dreams;
There surely ain't no finer sight
Than fellers waitin' for a bite!
"Somehow they all seems more like men—
Or else it makes 'em boys again—
But, anyhow, the poorest lad
Is jest as free an' jest as glad
As any millionaire can be;
An' what seems best of all to me
Is how most everybody lends
A helpin' hand that makes 'em friends.
"The toilin' world is far away
An' life fer us jest now is play,
But I've observed that fishin' brings
A lot o' help for other things:
Men learns the worth of patience here
An' what it means to persevere;
They learns that nothin' counts unless
It helps 'em share their happiness."
WALTER EMPEY
©The Acorn Press

FIRST OF ALL, begin your plans early. Check over your teaching and officer staff and see that there is a full corps of leaders who may be depended upon to stay through and to serve effectively. Get your staff together with your leading young people to plan the program for the summer months. Set up a definite schedule for the Young People's Division, taking into accou the departments, classes and the societi relating them to a unified, Churc centered program. Pull together—c not compete in a few things and lea out many essentials. For each of t summer months choose a suitable them around which to build your progra Around such theme, build the elemen of worship, instructio and expressional activ ties. Bear in mind th young people are dom nantly social, and ca talize this characteris and need by having abundance of Churc centered events whi provide wholesome cial situations. Worshi is a social experien so do not neglect th very vital part in ye plans for the summ schedule of your Chur school program f youth.

* * *

REMEMBER, TO that all the whi young people are se ously engaged in t building of fourfo character, charact which is becoming eith pagan or Christia During the summ months much additio leisure time is at t disposal of many of o young people. Capit ize this added oppo tunity to engage th in carrying out Churc centered activities. Yo program must be w rounded, ministering all needs, for there it becomes balanced a makes a direct app to the spontaneous terests of youth. Recr your leadership on functional basis; t is, get leaders who especially fitted a willing to carry out e part of the progra Secure those who know or who study to know best the way to bu and to direct orders of worship. leaders who know the teaching valu of the Bible and who know the teachi methods best suited to the various a groups of young people. Above your leaders must have a sympathe appreciation of youth and know how

nsel with them in guiding
m into wholesome activities.
gage the talents and abilities of
your young people. On this
is for leadership selection
re will be a special group of
ng people and adult coun-
ors who will be responsible
planning and building a large
t, if not all, of each section
the program of worship, in-
uction, and the social, recre-
onal, and service activities.
uch themes as "Consecration,"
appiness," and "Friendship"
y be used for the summer
nths—Consecration for June,
en young people are seriously
sidering employment or going
summer camps as preparation
vocational or avocational
suits; Happiness for July as
phasizing physical health and
ess, when hikes, excursions
other recreational events are in
d; Friendship for August, empha-
ng the establishing and maintaining
right social relationships, when
ughts of leaving home for college, or
ting back into high school brings a
social horizon to youth.

* * *

WORSHIP THEME should be
selected for each Sunday in the
nth and around it a special order of
ship for each department or group
oung people. Special elective courses
study should be available to enable
dy and discussion on subjects related
the monthly theme. The social,
reational, and service activities also
be linked up and in keeping with
monthly themes. During the summer
young people's departments, so-
ies, or the group having special
onsibility for social activities should
on many Church-centered social
nts, one each week perhaps, for
ng people will fellowship together
this fellowship surely should be
ler wholesome guidance and super-
on. Such social events will engage
ng people in service activities through
ance planning, making posters and
itations, decorating, and in par-
pating in the entertainment features
the events themselves. There may
a few "pay socials," or other projects
h money raising booths or other
ures, to provide funds for sending
eserving and qualified boy or girl to
of the Geneva camps. A delightful
nt will be a farewell party for such
egates, and later a welcome affair
provide opportunity for the return-
campers to tell of their wonderful
eriences at Geneva Point, Lake
nepesaukee, or in the mountains
Geneva Glen.

Build into your summer program
k-end excursions to nearby towns
demonstrate wholesome social affairs
groups who need the help of the
lership of your department. As
ociety, carry a demonstration wor-
service to another group which
ds help and encouragement. Use the
sical talent of your young people by

featuring choral numbers or instrumental selections in your worship and social programs. Vary the regular program by having sunrise services during the hottest months. Once each month the young people may conduct the Sunday evening services of the Church, taking full charge by providing the music, reading the scripture, and discussing the topic. A debate may provide the general discussion upon some community problem with spiritual import. Pageantry and dramatics must fill a large place in the summer program for young people.

* * *

WITH THE HELP of your young people build a full schedule. Do not be afraid of having too many Church-centered activities if they are properly planned and rightly based. Encourage youth to find their joy and pleasure in activities centered in the Church, and a few years later they will be the dependable adult membership of the Church, trained and serving in the program of the Church. Intermediate boys and girls have interests largely on the play level. Guide this play spirit into wholesome, unselfish group activity and it will soon grow into serious cooperation in service projects.

* * *

A FEW PRACTICAL helps for building orders of worship, a suggestion concerning texts for use as elective courses, and some helps in planning social activities for young people, no doubt will be appreciated. A careful study and use of the *Manual for Worship and Training in Worship* by Hugh Hartshorne will provide the principles for building and conducting effective services of worship. The Bible, a complete Hymnal, and Appleton's *Sacred Music the Whole World Loves* will provide enough materials to build orders of worship for almost every occasion. It is a very profitable and entertaining experience to search out scripture and hymns and music to fit special themes, and such orders of worship carefully builded and used will work wonders in creating worthy attitudes and in strengthening the loyalties of youth to the Church school. (The failure of our Church schools to provide and conduct suitable orders of worship for youth is responsible largely for the present indifference of many young people toward the services of the Church.) Plan and conduct vesper services. Do not forget that the campfire offers an ideal setting for the use of worship services built on such themes as "God in Nature," "The Fatherhood of God," "God of the Open Air," etc. Build more direct opportunities for worship into the activities of young people.

* * *

YOUNG PEOPLE should study to become intelligent concerning the Church and its functions in a democracy. Too few adults know the simple relations which should exist between the Church and state. Recent attempts to secure support for week-day schools in religious education reveal this lamentable fact. The Abingdon Series of Week-day Texts in Religious Education includes a dozen books graded for the use of young people. These texts, if used as electives or for special reading courses during the summer will give boys and girls a worthy appreciation of the place and importance of the Church of Jesus Christ in modern civilization. Young peoples' classes or societies should use these or similar texts to help them to correlate their high school and college-gained information with biblical truths. Such helps will awaken an appreciation for the vital place Christianity has in the shaping of history and in building the good, the true, the beautiful into heroic life, be it individual or national.

Summer Time Has a Lure for Youth

Young people will soon be drawn by the fascination of summer time, of camp time, and of out-of-doors time.

Utilize this lure in the interests of securing a trained leadership for your Church.

Decide to send some of your young people to a training centre this summer. As to the

International Older Boys' and Older Girls' Camp Conferences

Write for information to your state or denominational office, or to

P. R. Hayward
1516 Mallers Bldg., Chicago

PRIMARY PROGRAMS FOR JULY

By Lulu M. Young

ALL THE LESSONS of the Primary Graded Course coming in July correlate well with the thought of patriotism naturally in the minds of the children at this time. David, Moses, Elijah, the Four Young Men—all good citizens of God's kingdom, doing their duty toward God and toward their fellow men. Many of the memory verses, too, are very usuable in the worship period.

Since the public schools teach constantly and well the meaning of American patriotism and good citizenship, let us put the emphasis on *Christian* patriotism.

THEME FOR THE MONTH—"Christian Patriotism."

(Editor's Note: Canadian and other users of these programs will substitute their own flags, songs, e c.)

Point of Contact—Child's interest in Fourth of July.

To Create Desired Atmosphere:

1. *Decorations*—U. S. and Christian flags, with Christian flags predominating.
2. *Pictures*: a. Mountains, the ocean, etc.—majestic things of nature.
   b. Children of other nations.
   (An especially usable set for our present purpose is "Children of Many Lands"—from "National Council for Prevention of War," Washington, D. C.)
3. *Objects*—Small celluloid Christian Flag pins. (Obtainable from Sunday School Supply houses.)

Thoughts to be Developed:

1. The greatness and goodness of our God.
2. All people belong to His Kingdom.
3. Right attitudes toward God.
4. Right attitude toward others.

First Sunday

Thought for the day—The Greatness and Goodness of our God.

Pre-Worship Period:

1. Informal conversation about the holiday just past.
2. Make list on blackboard of some things that make our country so beautiful and so desirable a place in which to live.
3. Trace all these to the Giver of all good gifts.
4. Use in the conversation the words of the scripture verses planned for the worship service, so as to familiarize the children with them.

Worship Period:

Scripture and Responses—

Supt. O come, let us sing unto Jehovah.

Dept. Sing praises unto our King, sing praises.

Song response—"Praise Ye the Lord." *Carols.*

Supt. Blessed is the nation whose God is Jehovah.

Dept. Jehovah is a great God and a great King above all gods.

Supt. Jehovah hath done great things for us, whereof we are glad.

Dept. Trust in him at all times, ye people.

All. Jehovah is good to all.

Song—"How Strong and Sweet My Father's Care."—*Songs for Little People.*

Prayer

Short prayer of thanks for care during the past week.

Offering

Small white enamel plates make good foundation for offering plates. They take paste readily and can be washed off and redecorated to suit any season or occasion. For July, the patriotic colors and small flags are appropriate.

A Suggestion for a Children's Day Poster

Quiet, worshipful music is played all through this service. The appointed collectors come forward for the plates. All heads bowed:

"Dear Father, bless our offering,
Give it something sweet to do;
May we think, not of ourselves only,
May we think of others, too. Amen."

Song response, as plates are returned to desk:

"I want my gift the very best
Of all I have to be,
And so, dear Lord, I give my heart,
Filled full of love to Thee. Amen."
—*Songs for Little Peopl*

Birthday Service:

A Birthday Wish

God in heaven, our loving Father,
———— long years, by nigh
and day,
Has watched over our friend ————
When asleep, at work, at play.
May his (or her) life be long and happ
May God have his (or her) heart's be
love,
And when life on earth is ended,
May we meet in heaven above.
(A happy hand-clapping greeting t
the birthday child.)

General Period:

Salute to U. S. flag

Song—"Our Own Red, White, a
Blue."

Superintendent produces Christian fl
of size and quality at least equal
U. S. flag just saluted. In sho
conversation brings out—

1. Only flag that may be raise
above our own.
2. Belongs, not to one country alo
but to all who know and love o
God.
3. Our God wiser and more lovi
than any other ruler.
4. Explanation of name *Christia*

Salute to Christian Flag (special f
children)

"To the Christian Flag I will be tru
And this is its message to me a
you—
Jehovah our Ruler, wise and goo
All nations one friendly brothe
hood;
The Golden Rule the law of ea
life;
Peace on Earth and the end
strife."

Present each child with Christian Fl
pin for his very own.

Teach the Golden Rule.

Prayer—Thanks for our country, i
flag and protection; thanks f
Jesus and his loving care for
children; ask that we may be tr
Americans and true Christians.

Lesson Period—with class teachers

Closing:

"As we raise our hands to the s
above,
We remember God's banner over
is love
And we bow our heads again in pray
Giving ourselves to his loving care.
May the lessons learned in our hea
sink deep,
May the Lord between us a lovi
watch keep,
May we show this week in our wo
and play,
That we have learned of Jesus on t
holy day. Amen."

Second Sunday

hought for the day—All belong to God's kingdom.

re-Session or Home Work: in review Give out blanks of uniform size on which the children may mount pictures of beautiful things God has given this country. Afterward these may be combined into scrapbooks or hung in the room.

re-Worship Period:
Examine the pictures of children of other nations. Dolls dressed as foreign children are fascinating. Call attention to likenesses to and differences from us. Suggest them as first-time visitors to the Church school. "Primaries" still love to "make b'lieve."

Vorship, Offering and Birthday services same as first Sunday.

eneral Period:
Salute to U. S. flag. Sing "America," first verse.
Salute to Christian flag. Sing "America," last verse.
Repeat the Golden Rule
Story "The Artist Who Forgot Five Colors"
In *Missionary Stories for Little Folks —Primary Series. Margaret Applegarth.*
(Before starting the story, hang conveniently at hand a good sized sheet of card board at top of which "God's Family" is printed. At proper climax of story place in position on card cut-outs of children of various nations, leaving center bare till the last; as you finish the story place here the most lovely picture of the Christ you can find; result, attractive and impressive poster, built before the children, of Jesus and the children of the world.
Song—"World Children for Jesus," *Carols*
Prayer—Dear Father in heaven, help us to remember that Jesus said, "Little children, love one another." Help us to love all the little children of the world. They are Thy children, just as we are Thy children. Help us to do all we can to help them to know Thee, too. For Jesus' sake. Amen.
sson Period—with class teachers.
osing—same as first Sunday.

Third Sunday

Thought for the day—Right attitudes toward God
e-Session Work:—in preparation for the thought of the day
Pictures of idols, or perhaps a real one may be borrowed, as basis for informal conversation.
e-Worship Period:
Call for story of "The Contest on Mt. Carmel" to be retold by a third year pupil, together with the memory verses, "If Jehovah be God, follow him" and "All that Jehovah hath spoken will we do and be obedient."

Worship Period:
Scripture and Responses—
Supt. O come, let us sing unto Jehovah.
Dept. Sing praises unto our King, sing praises.
Song response—"Praise ye the Lord"
Supt. How should we feel toward our wise and loving God?
Dept. Thou shalt love Jehovah thy God with all thy heart, and with all thy soul and with all thy mind.
Supt. If Jehovah be God, follow him.
Supt. All that Jehovah hath spoken will we do and be obedient.
Song Response—"Teach me thy Way, O Jehovah."
Teacher's Text Part 3, *Course* 1.
Offering and Birthday services as on first Sunday
General Period:
Story, "Ramswami" or other story illustrating the uselessness of idols to help or protect, and the fear of little children for these gods. Contrast with our loving God.
Prayer poem—by Superintendent
Call to prayer—"Call unto me, O call unto me,
And I will answer, saith the Lord." —*Primary Songs.*

"Dear Father, there's that other child tonight,
Who's praying to a god that's made of wood;
He asks it to take care of him till light
And love him—but it won't do any good.

He is so far away, I cannot make him hear;
I'd call to him and tell him, if I could,
That you'll take care of him, that you are near
And love him—for his god is made of wood.

A Suggestion for a Children's Day Poster

I know he'd ask you if he only knew,
I know he'd love to know you if he could;
Dear God, take care of him and love him, too—
That other child, whose god is made of wood."
By permission of Everyland.

Lesson Period—with class teachers.
Closing—"The Lord watch between thee and me while we are absent one from the other."

Fourth Sunday

Thought for the day—Right attitudes toward others
Pre-Session Work:
Selecting pictures of children doing kindnesses to others; telling or writing little stories about them.
Pre-Worship Period:
Ask for one or two of the little stories to be read or told to the department.
Worship Period:
Scripture and Responses—
Same as Third Sunday, with addition of—
Supt. What is the Golden Rule God has given us by which to live aright?
Dept. Whatsoever ye would that men should do unto you, do ye, even so, to them.
Song—"The Golden Rule" (*Tune: Auld Lang Syne*)
"To do to others as I would
That they should do to me
Will make me always kind and good
As children ought to be.
Cho.
The Golden Rule, the Golden Rule,
O that's the rule for me;
To do to others as I would
That they should do to me."
Prayer—Prayer Poem—see Third Sunday—repeated sentence by sentence after the leader.
Offering and Birthday services—same as first Sunday
General Period:
"I wonder if any of our little friends from across the sea can help us here in America to be better citizens of God's kingdom. Let us see." (Select one of the pictures from the group *Children from Many Lands,* perhaps Miss China with the accompanying inscription—
"In China," says Miss Cherry Bloom
"When I am at my play,
If mother says, 'Come, help me, please'
I do it right away.
We Chinese love our parents so,
We cannot disobey."
Let the children select other pictures, look at them carefully and then *act out* what they think the child is doing that would be well for us to do, too.
Salute to Christian Flag, each child holding aloft his own flag pin to salute.
Lesson Period with class teachers.
Closing—Same as third Sunday.

JUNIOR WORSHIP SERVICES*

By Nan F. Weeks

THEME FOR JULY—LOYALTY

First Sunday:
Loyalty to Our Country

Prelude (Instrumental). "Red, White and Blue"

Call to Worship

Supt. Blessed is the nation whose God is Jehovah. (Psalm 33:12a)

Hymn "My Country 'Tis of Thee" ("God Save the King")

Prayer (For God's blessing on our country)

Loyalty Service

Salute to the flag of our country:
I pledge allegiance to my flag, and to the republic (empire) for which it stands, one nation, indivisible, with liberty and justice for all. I salute thee.

Hymn "America the Beautiful," ("May God Preserve Thee, Canada")

Response

Third year classes (in unison)

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan,—to do all which may achieve and cherish a lasting peace among ourselves and with all nations.—*Abraham Lincoln.*

Second year classes

Our country does not ask us to die for her welfare; she asks us to live for her, and so to live, and so to act that her government may be pure, her officers honest, and every corner of her territory shall be a place fit to grow the best men and women who shall rule over her. —*M. MacDowell.*

First Year Classes

One is our Master, even Christ, and all we are brethren.
Let us love one another, for love is of God.

Prayer

Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,—
The land we love the most

O guard our shores from every foe,
With peace our borders bless,
With prosperous times our cities crown,
Our fields with plenteousness

Lord of the nations, thus to thee
Our country we commend;
Be thou her refuge and her trust,
Her everlasting friend. Amen.
—*John Wreyford.*

Offering Service

Response

Supt. What shall I render unto Jehovah
For all his benefits toward me?
(Psalm 116:12)

Dept. Freely ye received, freely give. (Matt. 10:8)

Collecting of Offering

Prayer

Father we thank thee for thy love,
And for thy gifts so great and free;
Accept our offering, and may
It tell thee of our love for thee.
Help us to give to thee each day
Obedience and love and praise.
Make us unselfish, kind and true,
And more like Christ in all our ways.
—*Margaret Holden.*

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcement

Recognition of our World Neighbors. (Missionary feature)

Devotional Service

Scripture (Response)

Supt. Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance
(Psalm 33:12)

Dept. Yea, happy is the people whose God is Jehovah. (Psalm 144:15b)

All Righteousness exalteth a nation
But sin is a reproach to any people (Proverbs 14:34)

Prayer

Hymn "God Bless Our Native Land"

Call to Study

Supt. Open thou mine eyes, that I may behold
Wondrous things out of thy law. (Psalm 119:18)

Response (Sung softly)

Silently now, I wait for thee,
Ready my God, thy will to see;
Open mine eyes, illumine me,
Spirit divine.

Lesson Study

Hymn "O God of Hosts" (Long meter)

O God of Hosts, with thy strong hand
Protect our homes and fatherland
Be thou our shield in war and peace
And guide our steps till life shall cease

Defend, O God, this land of ours
Its grassy plains, its mountain towers
Thy blessing be upon it shed,
Like morning dew on flowery bed

Teach us in truth and light to grow,
Thy laws to love, thy word to know
In thee we will always abide
O King of Glory, be our Guide.
—*N. Rolfsen.*

Second Week: Loyalty to Our Homes

Prelude (Instrumental) "Home, Sweet Home."

Call to Worship

Supt. Bless Jehovah, O my soul;
And all that is within me, bless his holy name. (Psalm 103:1)

Praise Hymn Doxology

Prayer (Lord's Prayer in Unison)

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Recognition of God's World-family

Our loving heavenly Father, we ask thy blessing on those who are lonely and homeless. Help us to be always thoughtful and kind toward those who do not enjoy the blessings of home and of loved ones. Bless, we pray thee, the people of heathen lands whose homes are wretched hovels in which Jesus and joy and laughter are unknown. Make us glad to do our part to help them learn of Jesus, our Saviour, who

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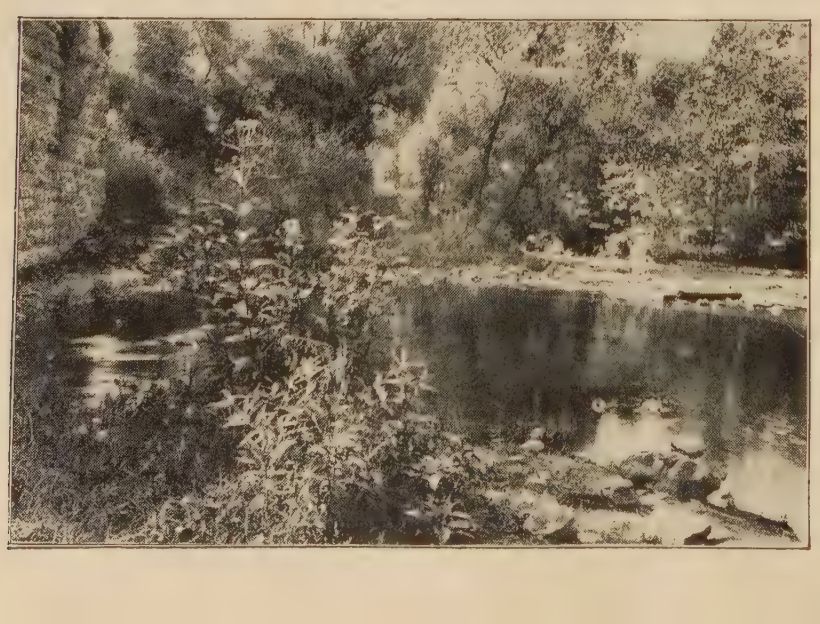


makes our homes happy. We ask it for His sake. Amen.

ymn "O Happy Home"

happy home, where thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves thee lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee.

Until at last, when earth's day's work is ended,
All meet thee in the blessed home above
From whence thou camest, where thou hast ascended
Thy everlasting home of peace and love. —*Carl Spitta.*

ffering Service

Response

Supt. What is meant by tithing or systematic giving?

Dept. Upon the first day of the week, let each one of you lay by him in store as he may prosper. (1 Cor. 16:2)

Supt. What promise did Jacob, the first tither, make to God?

Dept. Of all that thou shalt give me I will surely give the tenth unto thee. (Gen. 28:22)

Collecting of Offering

Prayer Song (Tune "Boylston")

We give thee but thine own,
What e'er the gift may be,
All that we have is thine alone,
A trust, O Lord, from thee. Amen.

Devotional Service (Being loyal to God and home)

Scripture (Response)

Supt. How may we show our loyalty to our parents?

Dept. Honor thy father and thy mother. (Exodus 20:12)

Supt. How may we honor our father and mother?

Dept. Children obey your parents in the Lord, for this is right. (Ephesians 6:1)

Supt. How should we treat the members of our household?

Dept. Forbearng one another and forgiving each other. (Colossians 3:13)

Supt. How may we show our loyalty in our homes?

Dept. Do all things without murmurings and questionings (Philippians 2:14)

Supt. How should we feel toward those in our homes?

Dept. Let us love one another; for love is of God. (1 John 4:7)

Supt. What does the Bible say about helping cheerfully?

Dept. Whatsoever ye do, work heartily, as unto the Lord. (Colossians 3:23)

Supt. What does the Bible say about peace in our homes?

Dept. Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1)

Prayer

Hymn "God Bless the Home" (Meter 7, 6, 7, 6 double)

God bless the home, though humble,
So full of love's sweet light;
God bless the little children
With their sweet faces bright.
God bless the mother, gentle,
God bless the father, too,
God make us fond and loyal,
God keep us kind and true. Amen.

Call to Study

Supt. Blessed art thou, O Jehovah; Teach me thy statutes. (Psalm 119:12)

Lesson Study

Hymn "Saviour, Teach Me Day by Day"

Prayer

Postlude (Instrumental)

Third Week: Loyalty to Duty

Prelude (Instrumental) "Largo" by Handel

Call to Worship

Supt. Let the peoples praise thee, O God;
Let all the peoples praise thee. (Psalm 67:3)

Praise Hymn "Holy, Holy, Holy"

Prayer

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes.

Announcements.

Recognition of our duty toward our World neighbors.

Hymn—"We've a Story to Tell to the Nations."

Offering Service

(Same as preceding week)

Story* (Depicting loyalty to Duty)

Devotional service

Scripture Psalm 1

Prayer (For help as each tries to be loyal to duty)

Hymn "True Hearted, Whole Hearted"

Call to Study

Supt. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. (Psalm 119:3-4)

Lesson Study

Hymn "Fight the Good Fight"

Prayer

Postlude (Instrumental)

*The Knight of the Silver Shield, by R. M. Alden (Found in Collection of stories entitled *Why the Chimes Rang.*)

Fourth Week: Loyalty to Jesus

Prelude (Instrumental) "Consolation" by Mendelssohn.

Call to Worship

Supt. Blessed is he that cometh in the name of the Lord.

Praise Hymn "When Morning Gilds the Skies."

Prayer (of consecration and loyalty)

Scripture Luke 2:1-8

Hymn "Thou Didst Leave Thy Throne"

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Pupils.

Announcements.

Recognition of the World-peoples whom Jesus loves (Missionary feature.)

Offering Service

Response

Supt. Let each man do according as he hath purposed in his heart: not grudgingly or of necessity; for God loveth a cheerful giver (2 Corinthians 9:7)

Dept. Bring an offering, and come into his courts (Psalm 96:8b).

Collecting of Offering

Prayer

Loyalty Service

Story (Illustrating loyalty to Jesus)

Salute to the Christian flag.

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and in love. I salute thee.

Hymn "Loyalty to Christ"

Devotional Service

Scripture (How we may show our loyalty) John 15:8-17

Prayer (Consecration)

Hymn "My Jesus I love Thee"

Call to Study

Thy word is a lamp unto my feet, and light unto my path. (Psalm 119:105)

Lesson Study

Hymn "Saviour, Thy Dying Love"

Prayer

Postlude (Instrumental)

MINISTERING TO YOUNG PEOPLE

Facing the Facts Through A Survey

By Roy A. Burkhart

WE MUST judge all youth programs by their contribution to the building of character. Most youth programs miss the ideal. Many young people's organizations put undue emphasis upon financial returns. Some organizations exploit the emotions and loyalty of youth for selfish purposes. Many organization leaders plan their programs with the interests of society rather than the interests of youth in view.

On the other hand, we must judge these programs by the extent to which the whole group of young people is reached by an all-inclusive program. One frequently hears the expression, "The Sunday school provides the impressional and the Christian Endeavor the expressional." Perhaps this has been the case to some extent in the past with the result that the Sunday school has not been a school, but a lecture period. It must be a school, interpreted in its broadest sense in the immediate future.

It is not the purpose of the writer to discuss these issues in this article, but to briefly bring before the reader findings from a survey made in two hundred Churches in his denomination. These Churches represent small, rural and urban Churches, Churches of medium size, and Churches ranging in membership from four hundred to one thousand members.

The survey was accomplished by mail through the courtesy of the pastors. They were requested to select an average day to gather the data. The following questions were asked:

1. How many were present in Sunday school between ages (12-24)?
2. How many were present in the Church service (12-24)?
3. How many were present in the Christian Endeavor (12-24)?
4. How many were present in the Christian Endeavor over 24?
5. Does your Church have an adequate week-day program?
6. Are you doing anything along the line of vocational guidance?

Of the two hundred reports that were returned, the following figures were gathered:

1. There were 13,300 in the Sunday school between ages (12-24).
2. There were 8,210 (average for morning and evening) in the Church service (12-24).
3. There were 5,024 in the Christian Endeavor meeting (12-24).
4. There were 3,189 in Christian Endeavor over 24 years of age.
5. Twelve per cent of the Churches claimed to have an adequate week-day program.
6. Seven per cent of the Churches offered some help in vocational guidance.

A large Church with complete organ zation in Sunday school and Christi Endeavor work reports 180 in Sund school, 150 in Church service and 50 Christian Endeavor. Another repo 85 in Sunday school, 51 in Church ser ice, 18 in the Christian Endeavor. smaller Church reports 27 in Sund school, 27 in Church service and 15 Christian Endeavor.

The findings of this survey obvious reveal that the Church school mu assume whole heartedly the develo ment and administration of the impr sional and expressional program whi must be full-rounded, unified, constru tive, including the elements of worsh instruction, service, recreation, distin tive leadership training and gene reading, interpreted in their broade sense for *all the young people* in t Church and Church community.

It will be seen at once that the purpo is not only to minister to all the you people but to the *total life* of the indivi ual; not only to equip the select f who are pledged to Christian leadersh as ministers and missionaries, but develop, challenge and lead every b and girl in the Church and Chur community to a consecrated acceptan of a definite place in life, business, p fessional, industrial, that in and throu his daily work he may do the will God and promote His Kingdom in t world.

A KNIGHTHOOD PROGRAM FOR D. V. B. S.

By Alice Davis Carrick

IN A DEPARTMENT of ninety juniors the book *Knights of Service*, by Emerson Bradshaw, was used. What better do children like at this age than living over again and again the age of knighthood? So we hit upon the plan of centering our whole school around this one idea.

The key story was "The Knights of the Silver Shield" (Page 97, *Knights of Service*). This story was told on the opening day. It was explained that during the entire five weeks of the school all were to play the part of knights. Plain John became Sir John and the response was splendid.

* * *

THE CRAFT WORK for the first day was the making of large flexible paste board shields by each Knight. Upon this shield was placed a silver star for every day Sir John was present and a red Star for every perfect memory verse learned. If Sir John disgraced himself by misconduct he was not permitted to carry his shield in the march that day. This was a terrible disgrace we assure you. As in the days of knighthood, only those most ambitious, brave and pure Knights found the large bright star in the center of their shields, so only those boys and girls who had perfect memory work and perfect attendance found large gold stars in the center of their shields on the closing day of the school. No Knight victorious in battle ever could have been more radiant than these Knights on the closing day displaying their shields with twenty-five silver stars, twenty-five red stars, and one large gold star.

* * *

THIS PROGRAM of Knighthood has endless possibilities to the ingenious teacher: the conferring of titles and honors to Knights for good behavior, craft work, and kind deeds done outside of school hours; and disciplining other Knights by taking away honors for work poorly done and misbehavior.

There are many songs centering around this general theme such as "Marching with the Heroes," "A Call for Loy Soldiers," "Enlisted for the King and "Purer Yet and Purer."

* * *

THEN, ALSO we find in this top boundless possibilities for the Hal Talks. Let the children see and tell t opportunities for Knightly deeds their own homes, school, and communit They will readily name qualities character which go to make true Knigh hood, such as purity, truthfulness, a courage. A story of Knighthood brin ing out one of these qualities each d makes a most interesting and instructi Habit Talk Period.

* * *

THIS PROGRAM of Knightho gives wide possibilities in teachi material, in giving the whole progra a central and living theme in giving splendid system of honors, in takin care of the discipline in an instructi manner, and in developing a splend school spirit.

For the Summer of 1925

Lists of Summer Assemblies, Camps, Conferences and Schools

ALABAMA

	Places	Name of School or Conference Camp, Assembly, Institute, etc.	Under What Auspices
27-June 10	Birmingham	Pastors' School	M. E. Ch., South
9-16	Magnolia Beach	Young People's Conference	So. Pres. Church
25-28	Montgomery	Young People's Conference	Meth. Prot. Church
10-16	Wedley	Bethehem College Chautauqua and School of Methods	So. Christian Convention

ARIZONA

22-28	Grand Canyon	Summer Institute	Epworth League
22-31	Flagstaff	Baptist Assembly	Amer. Bapt. Pub. Soc. and Arizona State Con.

ARKANSAS

9-17	Hardy	Young People's Conference	So. Pres. Church
17-July 2	Conway	Pastors' School	M. E. Ch. South
29-July 6	Petit Jean Mountain	Young People's Camp	Disciples of Christ
5-19	Mt. Sequoyah	Adult Leadership School	M. E. Ch., South
19-Aug. 2	Mt. Sequoyah	Adult Leadership School	M. E. Ch. School
27-31	Little Rock	Summer Institute (Colored)	Epworth League
3-9	Magnolia	Young People's Conference	Meth. Prot. Church

CALIFORNIA

1-5	Los Angeles	Interdenom. School of Missions.	Board of Educa. of N. Bapt. Conven.
22-Aug. 1	Berkely	Girl Reserve and Gen. Secys.	Natl. Board Y. W. C. A.
27-July 7	Asilomar	Girl Reserve Conference	Natl. Board Y. W. C. A.
29-July 5	South Fork	Summer Institute	Epworth League
29-July 6	Claremont	Young People's Summer Conf.,	So. Calif. Congreg. Conf.
30-July 13	Idyllwild	Older Boys' Camp Conf.	So. Calif. C. R. E.
4-11	Mt. Hermon	Interdenominational School of Missions	Board of Educa. of Northern Bapt. Conven.
6-12	Sierra Chautauqua	Summer Institute	Epworth League
8-18	Asilomar	Miss. Educa. Conf.	Miss. Educa. Movement
9-15	Lake Tahoe	Summer Conference	Pres. U. S. A. Board
10-16	Humbold Co.	Summer Conference	Pres. U. S. A. Board
13-19	Santa Monica	Summer Institute	Epworth League
13-27	Idyllwild	Older Girls' Camp Conf.	So. Calif. C. R. E.
20-26	Al Tahoe	Summer Institute	Epworth League
20-30	Asilomar	Baptist Assembly	Amer. Bapt. Pub. Soc. and Northern Calif. State Con.
28-Aug 10	Idyllwild	Adult Training School	So. Calif. C. R. E.
29-Aug. 4	San Annelmo	Summer Conference	Pres. U. S. A. Board
3-10	Asilomar	Summer Institute	Epworth League
6-12	Occidental	Summer Conference	Pres. U. S. A. Board
24-31	Los Angeles	Calif. Y. P. Conf.	Disciples of Christ

COLORADO

16-25	Boulder	Interdenom. Sch. of Missions	Board of Educa. of N. Bapt. Conven.
16-26	Estes Park	Association Camp	National Board Y. W. C. A.
30-July 13	Geneva Glen	**Older Boys' Camp Conf.**	**International Coun. of Rel. Ed.**
6-12	Estes Park	Summer Institute	Epworth League
6-12	Beulah	Summer Institute	Epworth League
13-25	Geneva Glen	**Internti. Summer Sch. of Leadership Training**	**International Coun. of Rel. Ed.**
19-26	Denver	Baptist Assembly	Amer. Bapt. Pub. Soc. and Colo. State Convention
27-Aug. 2	Cedaredge	Summer Institute	Epworth League
28-Aug. 10	Geneva Glen	**Older Girls' Camp Conf.**	**International Coun. of Rel. Ed.**
4-14	Estes Park	Community Conference	National Board Y. W. C. A.

CONNECTICUT

23-July 4	Middletown	Conn. Summer Sch. of Rel. Ed.	Conn. Council of Rel. Ed.
26-July 6	Storrs	Summer Conference	Congregational Board
11-20	Middletown	Summer Institute	Epworth League
17-19	Plainville	Older Girls' Conference	Conn. Adv. Chr. Conf.
17-23	Willimantic	Summer Institute	Epworth League
20-22	Plainville	Older Boys' Conference	Conn. Adv. Chr. Conf.

FLORIDA

8-16	DeFuniak Sprgs.	Young People's Conference	So. Pres. Church
8-18	DeFuniak Sprgs.	Leadership Training School	So. Pres. Church
15-19	Miami	Summer Institute	Epworth League
23-July 2	Winter Park	Young People's Conference	So. Pres. Church

GEORGIA

27-June 10	Macon	Pastor's School	M. E. Ch., South
11-19	Indian Springs	Young People's Conference	So. Pres. Church
21-24	Atlanta	Young People's Conference	Meth. Prot. Church
27-Aug. 2	Mount Zion	Summer Institute	Epworth League
5-11	Atlanta	Summer Institute (Colored)	Epworth League

IDAHO

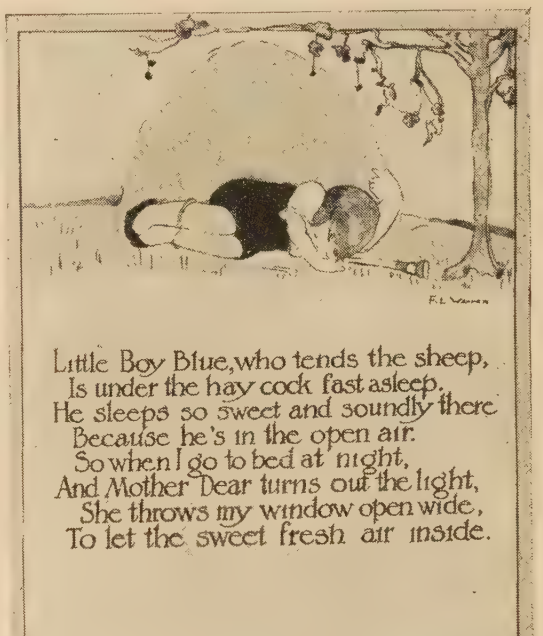
6-12	Ketchum	Summer Institute	Epworth League
8-14	Bellevue	Cooperating Conference	Pres. U. S. A. Board
14-24	Saw Tooth Mts.	Baptist Assembly	Amer. Bapt. Pub. Soc. and Idaho Conven.
22-31	Smith's Ferry	Young People's Conference	Congregational Board

ILLINOIS

11-17	Danville	Cooperating Conference	Pres. U. S. A. Board
15-22	Eureka	Ill. Y. P. Conference	Disciples of Christ
16-20	Greenville	Interdenom. Sch. of Missions	Board of Educa. N. Bapt. Con.
17-23	Tower Hill	Summer Conference	Congregational Board
20-27	Mt. Carrol	Baptist Assembly	Amer. Bapt. Pub. Soc. and Ill. State Con.
22-July 3	Elmhurst	Elmhurst Leadership Training School	Evangelical Synod of N. A.
22-Sept. 4	Chicago	Summer School	Univ. of Chicago
24-30	Petersburg	Summer Conference	Pres. U. S. A. Board
28-July 4	DesPlaines	Standard Training School	M. E. Church North S. S. Board
6-12	Cairo	Cooperating Conference	Pres. U. S. A. Board
6-12	DesPlaines	Summer Institute	Epworth League
6-12	Jacksonville	Summer Institute	Epworth League
6-12	Petersburg	Young People's Conference	Meth. Prot. Church
July 13-19	Dixon	Cooperating Conference	Presbyterian U. S. A. Board
July 13-19	Franklin Grove	Summer Institute	Epworth League
July 15-21	Tower Hill	Young People's Conference	Congregational Board
July 20-26	So. Holland	Summer Institute	Epworth League
July 25-Aug. 1	Alton	Baptist Assembly	Amer. Bapt. Pub. Soc. and Ill. Bapt. Conven.
July 26-Aug. 2	New Lenox	Summer Institute	Epworth League
Aug. 2-9	Dixon	Interdenom. Sch. of Missions	Board of Educa. N. Bapt. Convention
Aug. 3-9	Evanston	Summer Institute	Epworth League
Aug. 3-9	Lebanon	Summer Institute	Epworth League
Aug. 3-9	Pontiac	Summer Institute	Epworth League
Aug. 3-15	Evanston	Northwestern Summer Sch. of Rel. Ed.	M. E. Church North S. S Board
Aug. 10-16	Eldorado	Summer Institute	Epworth League
Aug. 17-23	Rock Island	Summer Institute	Epworth League
Aug. 24-30	Chicago	Summer Institute (Colored)	Epworth League
Aug. 24-30	Pontiac	Ill. Y. P. Conference	Ch. of the Brethren

INDIANA

June 22-28	Winona Lake	Summer Conference	Pres. U. S. A. Board
June 22-29	Winona Lake	Interdenom. Sch. of Missions	Board of Educa. N. Bapt. Con.
July 6-12	Marion	Young People's Conf.	Meth. Prot. Church
July 20-26	Battle Ground	Summer Institute	Epworth League
July 20-26	Riverdale	Summer Institute	Epworth League
July 24-Aug. 3	Earlham	Young Friends' Conference	Friends' Board of Rel. Ed.
July 26-Aug. 1	Battle Ground	Standard Training School	M. E. Church North S. S. Board
July 27-Aug. 2	Milford	Camp Alexander Mack	Ch. of the Brethren


Little Boy Blue, who tends the sheep,
Is under the hay cock fast asleep.
He sleeps so sweet and soundly there
Because he's in the open air.
So when I go to bed at night,
And Mother Dear turns out the light,
She throws my window open wide,
To let the sweet fresh air inside.

A Suggestion for a Children's Day Poster

Aug. 3-9	North Webster	Summer Institute	Epworth League
Aug. 3-10	Bethany Park	Summer Conference	Disciples of Christ
Aug. 5-15	Winona Lake	School for Scoutmaster Training	Boy Scouts of America
Aug. 17-23	Dale	Summer Institute	Epworth League
Aug. 18-29	Franklin	Baptist Assembly	Amer. Bapt. Pub. Soc. and Ind. State Conven.

IOWA

June 12-19	Grinnell	Summer Conference	Congregational Board
June 15-21	Indianola	Summer Institute	Epworth League
June 15-26	Oskaloosa	Ia. State Training Sch.	Iowa State Council
June 22-28	Charles City	Summer Institute	Epworth League
June 23-July 3	Milford	Lake Okoboji	Natl. Board Y. W. C. A.
July 6-12	Cedar Falls	Summer Conference	Pres. U. S. A. Board
July 6-13	Milford	Okoboji Camp	Congregational Board
July 13-19	Lake Okoboji	Summer Institute	Epworth League
July 13-20	Des Moines	Ia. Y. P. Conf.	Disciples of Christ
July 20-26	Glenwood	Summer Institute	Epworth League
July 21-Aug. 2	Iowa Falls	Baptist Assembly	Amer. Bapt. Pub. Soc. and Ia. State Conven.
July 27-Aug. 3	Clear Lake	Summer Institute	Epworth League
Aug. 18-23	Boone	Young People's Conference	Church of the Brethren

KANSAS

May 26-28	Oberlin	Bapt. Institute,	Kans. Bapt. Convention
June 1-7	Pratt	Summer Institute	Epworth League
June 2-4	Larned	Kansas Bapt. Assembly	Kansas Bapt. Convention
June 4-14	Kansas City	Bible Conf. and Sch. of Methods	United Brethren in Christ
June 8-14	Emporia	Summer Conference	Pres. U. S. A. Board

June 8-19	Newton	Sunflower Lead. Train. Sch.	Evan. Synod of N. A.
June 22-29	Emporia	Young People's Conference	Disciples of Christ
June 22-29	Emporia	Sunflower Y. P. Conf.	United Christian Miss. Soc.
July 7-13	Manhattan	Gen. Workers Conf.	Congregational Conf.
Aug. 3-14	Ottawa	Baptist Assembly	Amer. Bapt. Pub. Soc. and Kans. State Con.
Aug. 4-9	Salina	Summer Institute	Epworth League
Aug. 10-14	Wichita	Young Friends' Conf.	Friends' Board of Rel.
Aug. 11-16	Ottawa	Young People's Conf.	Ch. of the Brethren
Aug. 17-23	Baldwin	Summer Institute	Epworth League

KENTUCKY

June 3-17	Winchester	Pastors' School	M. E. Church South
June 11-17	Danville	Young People's Conf.	So. Pres. Church
July 6-11	Barbourville	Summer Institute	Epworth League
July 8-15	Mammoth Cave	Summer Conference	Disciples of Christ
July 20-26	Epworth	Summer Institute	Epworth League
July 20-26	Lexington	Summer Institute (Colored)	Epworth League
July 29-Aug. 6	Frankfort	Colored Community Conf.	Natl. Board Y. W. C. A.

LOUISIANA

June 1-7	Monroe	Young People's Conf.	Meth. Prot. Church
June 10-17	Shreveport	Camp Lassa	So. Pres. Church
June 10-17	Forbing	Camp Lassa	La. Pres. Synod
July 1-13	Forbing	Younger Boys' Camp	La. Coun. of Rel. Ed.
July 15-18	Forbing	Parish Off. Eff. Conf.	La. Coun. of Rel. Ed.
July 15-27	Forbing	Adult Training School	La. Coun. of Rel. Ed.
July 15-27	Forbing	Younger Girls' Camp	La. Coun. of Rel. Ed.
July 29-Aug. 10	Forbing	Older Girls' Camp	La. Coun. of Rel. Ed.
Aug. 12-24	Forbing	Older Boys' Camp	La. Coun. of Rel. Ed.

MAINE

June 22-28	Bucksport	Summer Institute	Epworth League
June 23-July 3	Machias	Eastern Me. Summer School of Rel. Ed.	Maine State S. S Assn.
June 24-July 4	Presque Isle	Northern Me. Summer School of Rel. Ed.	Maine State S. S. Assn.
July 1-10	Ocean Park	Miss. Educa. Conf.	Miss. Educa. Movement
July 1-11	Poland	Camp Maqua	Natl. Board Y. W. C. A.
Aug. 3-9	Kent's Hill	Summer Institute	Epworth League
Aug. 17-29	Ocean Park	Bapt. Assembly	Amer. Bapt. Pub. Soc. and N. E. Conf.
Aug. 29-Sept. 1	Ferry Beach	Younger Girls' Camp Conf.	Maine State S. S. Assn.

MARYLAND

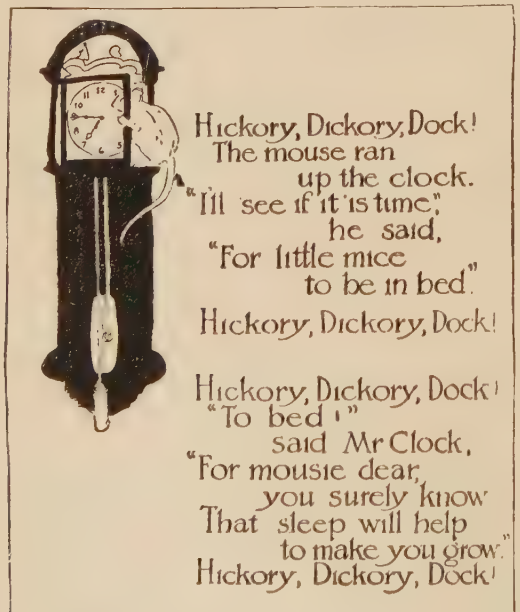
June 29-July 9	Camp Royal	Intermediate Boys' Camp	Md. S. S. Asso.
July 7-12	New Windsor	Blue Ridge Y. P. Conf.	Ch. of the Brethren
July 9-18	Camp Royal	Intermediate Girls' Camp	Md. S. S. Asso.
July 13-19	Frederick	Summer Conference	Pres. U. S. A. Board
July 13-19	Mt. Lake Park	Summer Institute	Epworth League
July 20-26	Mt. Lake Park	Summer Institute	Epworth League
July 20-30	Camp Royal	Senior Boys' Camp	Md. S. S. Asso.
July 27-Aug. 2	Westminster	Young People's Conf.	Meth. Prot. Church
July 30-Aug. 8	Camp Royal	Senior Girls' Camp	Md. S. S. Asso.
Aug. 10-20	Camp Royal	Adult Training Camp	Md. S. S. Asso.
Aug. 17-23	Baltimore	Summer Institute	Epworth League

MASSACHUSETTS

June 29-July 5	Auburndale	Summer Institute	Epworth League
July 6-12	Ashburnham	Summer Institute	Epworth League
July 6-14	Northfield	Interdenom. Sch. Home Missions	Board of Educa. N. Bapt. Con.
July 7-17	Craigville	Summer Sch. for Pastors and Young People	Christian Church
July 14-22	Northfield	Interdenominational School Foreign Missions	Board of Educa. Northern Bapt. Con.
July 23-Aug. 1	E. Northfield	Northfield Conf. of Rel. Ed.	N. E. S. S. Asso. and Cooperating denom.

MICHIGAN

June 19-27	Olivet	Summer Conference	Congregational Board
June 22-28	Albion	Summer Institute	Epworth League
June 26-July 6	Saugatuck	Camp Gray	Natl. Board Y. W. C. A.
June 29-July 5	Alma	Summer Conference	Pres. U. S. A. Board
June 29-July 13	Camp Miniwanca	Older Boys	Am. Youth Foundation
July 6-12	Saugatuck	Summer Conference	Pres. U. S. A. Board
July 6-17	Camp Warren	Intl. Standard Tr. Sch.	Mich. S. S. Council
July 13-20	Frankfort	Crystal Beach Y. P. Conf.	Disciples of Christ
July 13-27	Camp Miniwanca	Older Girls	Am. Youth Foundation
July 22-Aug. 3	Kalamazoo	Baptist Assembly	Amer. Bapt. Pub. Soc. and Mich. State Conven.
Aug. 7-17	Michigamma	Summer Institute	Epworth League



A Suggestion for a Children's Day Poster

MINNESOTA

June 1-5	Minneapolis	Interdenom. Schools of Missions	Board of Educa. of N. ... Con.
June 1-6	Park Rapids	Boys' Camp	Congregational Board
June 8-13	Park Rapids	Girls' Camp	Congregational Board
June 16-23	Northfield	Summer Conference	Pres. U. S. A. Board
June 22-29	Spring Park	Tipi-Wakan Y. P. Conf.	Disciples of Christ
July 6-12	Austin	Summer Institute	Epworth League
July 6-12	Hopkins	Summer Institute	Epworth League
July 6-12	Lake Minnetonka	Summer Institute	Epworth League
July 6-12	Paynesville	Summer Conference	Pres. U. S. A. Board
July 11-19	Mound	Baptist Assembly	Amer. Bapt. Pub. Soc. and Minn. State Council
July 19-26	Barnum	Summer Institute	Epworth League
July 20-26	Fairmount	Summer Institute	Epworth League
July 27-Aug. 2	Park Rapids	Summer Institute	Epworth League

MISSISSIPPI

June 4-11	Jackson	Belhaven Summer Sch.	Miss. S. S. Asso.
June 4-11	Jackson	Leadership Training School	So. Pres. Church
June 11-18	Jackson	Young People's Conference	So. Pres. Church
June 26-July 3	Gulfport	Waveland Summer School (Colored)	M. E. Church North S. S Board.
July 6-17	Biloxi	So. Leadership Training Sch.	Evan. Synod of N. A.
July 13-19	Waveland	Summer Institute	Epworth League
Aug. 3-9	Holly Springs	Summer Institute (Colored)	Epworth League
Aug. 4-12	Gulfport	Summer Camp	Miss. S. S. Asso.

MISSOURI

May 26-June 5	Albany	Palmer College Summer Sch. of Rel. Ed.	Chr. Ch. and Mo. Coun. ... R. E.
June 1-6	Albany	Palmer College and Northwest Mo. Summer School of Rel. Ed.	Mo. Council of Rel. Ed.
June 3-17	Fayette	Pastors' School	M. E. Church South
June 8-18	Camp Niangua	Camp Niangua Summer School of Rel. Edu.	Mo. Council of Rel. Ed.
June 15-22	Columbia	Central Western Y. P. Conf	Disciples of Christ
June 16-25	Hollister	Young People's Conference	So. Pres. Church
July 6-12	Sedalia	Summer Institute (Colored)	Epworth League
July 16-22	Hollister	Summer Conference	Pres. U. S. A. Board
July 16-25	Liberty	Baptist Assembly	Amer. Bapt. Pub. Soc. ... Mo. State Asso.
Aug. 3-10	Hollister	Ozark Y. P. Conference	Disciples of Christ
Aug. 10-16	Cameron	Summer Institute	Epworth League
Aug. 10-16	Carthage	Summer Institute	Epworth League

MONTANA

July 6-12	Livingston	Summer Institute	Epworth League
July 7-13	Helena	Summer Conference	Pres. U. S. A. Board
July 11-20	Billings	Summer Conference	Congregational Board
July 13-18	Luccock Park	Standard Training School	M. E. Church North S. S Board
July 13-19	Neihart	Summer Institute	Epworth League
July 20-25	Glacier Park	Standard Training School	M. E. Church North S. S Board
July 20-26	Apgar	Summer Institute	Epworth League
July 27-Aug. 6	Near Livingston	Baptist Assembly	Amer. Bapt. Pub. Soc. ... Mont. State Con.

NEBRASKA

June 6-15	Crete	Summer Conference	Congregational Board
June 8-15	Bethany	Cotner Y. P. Conference	Disciples of Christ
July 6-12	Cambridge	Summer Institute	Epworth League
July 6-12	Columbus	Summer Institute	Epworth League
July 20-26	Gothenburg	Summer Institute	Epworth League
July 25-Aug. 2	Grand Island	Baptist Assembly	Amer. Bapt. Pub. Soc. ... Nebr. State Conven.
July 27-Aug. 2	Lincoln	Summer Institute	Epworth League
Aug. 10-16	Stanton	Summer Institute	Epworth League
Aug. 13-20	Crawford	Summer Institute	Epworth League

NEW HAMPSHIRE

June 30-July 13	**Lake Winnipesaukee**	**Older Boys' Camp Conference**	**Inter. Council of Rel. Ed**
July 14-27	**Lake Winnipesaukee**	**Older Girls' Camp Conference**	**Inter. Council of Red. E...**
July 29-31	Alton Bay	Older Boys' Conference	N. H. Advent Chr. Conf.
Aug. 3-5	Alton Bay	Older Girls' Conference	N. H. Advent Chr. Conf.
Aug. 10-24.	Camp Ossipee.	Older Girls.	Am. Youth Foundation
Aug. 17-29	**Lake Winnipesaukee**	**Inter. Summer Sch. of Leadership Training**	**Inter. Council of Rel. E...**
Aug 24-Sept. 7	Camp. Ossipee	Older Boys.	Am. Youth Foundation

NEW JERSEY

June 27-July 7	Hightstown	Baptist Assembly	Amer. Bapt. Pub. Soc. ... N. J. State Convention
July 4-13	Madison	Summer Institute	Epworth League
July 11-17	Blairstown	Summer Conference	Pres. U. S. A. Board
July 18-27	Blairstown	Summer Conference	Congregational Board
Aug. 10-16	Blairstown	Summer Conference	Pres. U. S. A. Board
Aug. 17-23	Pennington	Summer Institute	Epworth League

NEW MEXICO

Aug. 20-26	Santa Fe	Cooperating Conference	Pres. U. S. A. Board

NEW YORK

June 2-12	New York	Conf. on Church Work in City and Industrial Communities	Union Theological Semina...
June 22-28	Keuka	Summer Institute	Epworth League
June 25-July 1	Auburn	Y. P. Conference	Pres. U. S. A. Board
June 26-July 6	Mountour Falls	Summer Conference	Congregational Board
July 3-13	Silver Bay	Miss. Educa. Conference	Miss. Educa. Movement
July 4-12	Silver Lake	Summer Institute	Epworth League
July 6-12	Lakemont	Metropolitan Summer Sch.	Christian Church
July 6-17	New York	Midsummer Conf. of Ministers and religious workers	Union Theological Semina...
July 6-24	Auburn	Summer School of Theology	Auburn Seminary
July 6-24	Auburn	Summer Sch. of Rel. Drama	Auburn Seminary
July 6-Aug. 16	New York	Natl. Training School	Natl. Board Y. W. C. A.
July 13-20	Cazenovia	Summer Institute	Epworth League
July 14-24	Silver Bay	Eastern Community	Natl. Board Y. W. C. A.
July 18-24	Dunkirk	Christian Life and Miss. Conference	Evan. Synod of N. A.
July 20-26	Barneveld	Summer Institute	Epworth League
July 27-31	Dunkirk	Girls' Camp	Evan. Synod of N. A.
July 27-Aug. 2	Riparius	Summer Institute	Epworth League
July 27-Aug. 8	Auburn	Summer School of Rel. Ed.	Auburn Seminary
Aug. 1-5	Sea Cliff	Summer Institute	Epworth League
Aug. 1-10	Carmel	Summer Institute	Epworth League
Aug. 3-10	Colgate College	Baptist Assembly	Amer. Bapt. Pub. Soc. ... N. Y. State Convention
Aug. 3-14	Dunkirk	Lake Erie Leadership Training School	Evan. Synod of N. A.
Aug. 10-16	Sidney	Summer Institute	Epworth League
Aug. 10-17	Cook Academy	Baptist Assembly	Amer. Bapt. Pub. Soc. ... N. Y. State Convention
Aug. 15-23	Round Lake	Summer Institute	Epworth League
Aug. 17-21	Dunkirk	Boys' Camp	Evan. Synod of N. A.
Aug. 17-24	Keuka	Pastors' College	Amer. Bapt. Pub. Soc. ... N. Y. State Convention
Aug. 29-Sept. 7	Jamesport	Summer Institute	Epworth League

NORTH CAROLINA

June 8-14	Greensboro	Summer Institute (Colored)	Epworth League
June 10-24	Durham	Pastors' School	M. E. Church South
June 11-18	Davidson	Young People's Conference	So. Pres. Church
June 16-26	High Point	Young People's Conference	Meth. Prot. Church
June 23-July 2	Montreat	Young People's Conference	So. Pres. Church
July 3-8	Montreat	Special Y. P. and Woman's Conference	So. Pres. Church

-17	Junaluska	Older Boys' Camp	M. E. Church South
-19	Junaluska	Young People's Leadership School	M. E. Church South
-17	Blue Ridge	Southern Community	Natl. Board Y. W. C. A.
-16	Montreat	Woman's School of Missions	So. Pres. Church
9-24	Montreat	Educational Conference	So. Pres. Church
1-Aug. 4	Junaluska	Older Girls' Camp	M. E. Church South
2-Aug. 5	Junaluska	Adult Leadership School	M. E. Church South
6-Aug. 6	Montreat	Leadership Training School	So. Pres. Church
7-Aug. 5	Elon College	Elon Chautauqua and Sch. of Methods	So. Christian Conven.
5-11	Montreat	Evangelistic and Men's Conf.	So. Pres. Church
5-20	Junaluska	Adult Leadership Sch.	M. E. Church South
12-16	Montreat	Home Missions Conference	So. Pres. Church
17-23	Montreat	Foreign Missions Conference	So. Pres. Church
21-31	Kittrell	Kittrell College	Natl. Board Y. W. C. A.
24-30	Montreat	Presbyterian Week	So. Pres. Church

NORTH DAKOTA

7-24	Valley City	Summer Conference	Congregational Board
24-30	Jamestown	Summer Conference	Pres. U. S. A. Board
-13	Valley City	Summer Institute	Epworth League
-15	Velva	Summer Conference	Congregational Board
7-24	Valley City	Baptist Assembly	Amer. Bapt. Pub. Soc. and N. D. State Conven.
29-July 4	Defiance	Young People's Leaders' Conf.	Christian Church and Defiance College
29-July 5	Oxford	Summer Conference	Pres. U. S. A. Board
29-July 5	Ontario	Kirton Hall Summer School	Ont. Christian Conference
29-July 10	Westerville	Bible Conf. and School of Methods	U. B. in Christ Board
-13	Lakeside	Summer Conference	Congregational Board
-15	Defiance	Defiance College Pastors' School	Defiance College and Home Missions Board
0-26	Franklin	Summer Institute	Epworth League
7-Aug. 2	Lancaster	Summer Institute	Epworth League
5-14	Granville	Baptist Assembly	Amer. Bapt. Pub. Soc. and Ohio State Convention
5-15	Wooster	Summer Training School	Pres. U. S. A. Board
0-16	Bethesda	Summer Institute	Epworth League
0-16	Lakeside	Summer Institute	Epworth League
0-16	Sabina	Young People's Conference	Meth. Prot. Church
0-17	Hiram	Hiram High School Conference	Disciples of Christ
1-14	Bethesda	Interdenominational School of Missions	Board of Education of the Northern Bapt. Conven.
7-23	Wooster	Summer Conference	Pres. U. S. A. Board
7-24	Hiram	Hiram Y. P. Conference	Disciples of Christ
24-31	Wilmington	Wilimington Y. P. Conference	Disciples of Christ

OKLAHOMA

0-June 3	Oklahoma City	Pastor's School	M. E. Church South
7-Aug. 3	Enid	Enid Young People's Conference	Disciples of Christ
8-28	Falls Creek	Young People's Conference	So. Pres. Church
24-30	Guthrie	Summer Institute	Epworth League

OREGON

29-July 5	Joseph	Summer Institute	Epworth League
2--Aug.3	Gladstone Park	Baptist Assembly	Amer. Bapt. Pub. Soc. and Ore. State Convention
7-Aug. 2	Bend	Summer Institute	Epworth League
7-Aug. 2	Ashland	Summer Institute	Epworth League
-9	Falls City	Summer Institute	Epworth League

PENNSYLVANIA

3-July 3	Allentown	Cedar Crest Sunday School	Reformed Church Board
29-July 5	Newton-Hamilton	Summer Institute	Epworth League
29-July 6	Chambersburg	Interdenom. Sch. of Missions	Board of Educa. of N. Bapt. Convention
-11	Eagles Mere Park	East Central Community	Natl. Board Y. W. C. A.
-12	Hooversville	Adult Training Camp	Church of the Brethren
-17	Carlisle	Dickinson Summer School of Religious Education	M. E. Church North S. S. Board
0-20	Canton	Camp Nepahwin	Natl. Board Y. W. C. A.
1-21	Canton	Camp Newahwin	Natl. Board Y. W. C. A.
3-20	Saltsburg	Baptist Assembly	Amer. Bapt. Pub. Soc. and Pa. State Convention
3-25	Hooversville	Older Boys' Camp	Church of the Brethren
3-27	Erie	Bible Conf. and School of Methods	Erie Conference United Brethren Church
6-27	Lewisburg	Bucknell Sunday School	Reformed Church Board
0-27	Collegeville	Baptist Assembly	Amer. Bapt. Pub. Soc. and Pa. State Convention
7-Aug. 1	Hooversville	Intermediate Boys Camp	Church of the Brethren
7-Aug. 2	Saltsburg	Summer Conference	Pres. U. S. A. Board
-9	Ridgeview Park	Standard Training School	M. E. Church North S. S. Board
-9	Meadville	Summer Institute	Epworth League
-10	Saltsburg	Summer Conference	Congregational Board
-15	Hooversville	Older Girls' Camp	Ch. of the Brethren
7-23	Collegeville	Summer Institute	Epworth League
7-23	Millersville	Summer Institute	Epworth League
7-23	Saltsburg	Summer Conference	Pres. U. S. A. Board
7-24	Newton-Hamilton	Summer Institute	Epworth League
7-28	Dayton	Central Sunday School	Reformed Church Boar
4-30	Birmingham	Summer Conference	Pres. U. S. A. Board
4-30	East Stroudsburg	Summer Institute	Epworth League

RHODE ISLAND

12	East Geenwich	SummerInstitute	Epworth League
1-21	East Greenwich	Baptist Assembly	Amer. Bapt. Pub. Soc. and R. I. State Conven.

SOUTH CAROLINA

6-23	Clinton	Young People's Conference	So. Pres. Church
4-July 8	Spartanburg	Pastors' School	M. E. Church South

SOUTH DAKOTA

6-25	Sioux Falls	Summer Assembly	Episcopal Church
7-21	Clear Lake	Summer Assembly	Evangelical Church
-15	Placerville	Summer Assembly	Congregational Board
-15	Waubay	Summer Conference	Congregational Board
8-24	Yankton	Summer Conference	Congregational Board
9-26	Sioux Falls	Baptist Assembly	Amer. Bapt. Pub. Soc. and S. D. State Conven.
0-26	Mitchell	Summer Institute	Epworth League
7-Aug. 2	Hisega	Hisega Assembly	M. E. Church North S. S. Board
7-Aug. 2	Huron	Summer Conference	Pres. U. S. A. Board
7-Aug. 2	Rapid City	Summer Institute	Epworth League
7-Aug. 2	Waubay	Summer Assembly	Congregational Board
7-Aug. 3	Placerville	Summer Conference	Congregational Board
-9	Magpie Gulch	Summer Assembly	Pres. U. S. A. Board
-16	Huron	Summer Conference	Pres. U. S. A. Board
1-21	Black Hills	Baptist Assembly	Amer. Bapt. Pub. Soc. and S. D. State Convention

TENNESSEE

-19	Jackson	Pastors' School	M. E. Church South
5-21	Nashville	Summer Institute	Epworth League
5-23	Avoca	Young People's Conference	So. Pres. Church
3-29	Avoca	Tenn. Young People's Conf.	Disciples of Christ
0-July 6	Avoca	Summer Conference	Pres. U. S. A. Board
-9	Sevierville	Summer Institute	Epworth League

TEXAS

Apr. 27-May 3	Austin	Summer Institute (Colored)	Epworth League
June 1-July 11	Seminary Hill	School of Religious Education	Southwestern Bapt. Sem.
June 4-18	Dalias	Pastors' School	M. E. Church South
June 17-25	Kerrville	Y. P. Conf.	So. Pres. Church
June 22-28	Austin	Summer Institute	Epworth League
June 22-28	La Porte	Summer Institute	Epworth League
July 12-19	Kerrville	Foreign Missions Conference	So. Pres. Church
July 13-19	Tehuacana	Young People's Conference	Meth. Prot. Church
July 14-20	Fort Worth	Summer Conference	Congregational Board
July 20-26	Galveston	Summer Institute (Colored)	Epworth League
July 20-26	Kerrville	Presbyterian Week	So. Pres. Church
July 20-27	Fort Worth	Texas Young People's Conference	Disciples of Christ
July 27-Aug. 1	Kerrville	Mid-Conference Week	So. Pres. Church
Aug. 2-16	Kerrville	Leadership Training School	So. Pres. Church
Aug. 17-23	Kerrville	Conference on Woman's Work	So. Pres. Church
Aug. 25-30	Kerrville	Conference on Church Work in Synod of Texas	So. Pres. Church

UTAH

June 22-28	Tooele	Summer Institute	Epworth League
July 28-Aug. 7	Ogden Canyon	Baptist Assembly	Amer. Bapt. Pub. Soc. and Utah State Convention

VERMONT

June 22-28	Montpelier	Summer Institute	Epworth League
June 22-29	Saxon River Academy	Baptist Assembly	Amer. Bapt. Pub. Soc. and Vermont State Conventi o
June 29-July 5	Poultney	Summer Institute	Epworth League

VIRGINIA

June 4-12	Abingdon	Young People's Conference	So. Pres. Church
June 24-July 8	Ashland	Pastor's School	M. E. Church South
July 6-13	Lynchburg	Chesapeake Area Y. P. Conf.	Disciples of Christ
July 13-18	Daleville	Bridgewater-Daleville Y. P. Conference	Church of the Brethren
July 14-19	Massanetta Springs	Camp for Intermediate Boys and Girls	So. Pres. Church
July 20-26	Massanetta Springs	Young People's Conference	So. Pres. Church
July 28-Aug.	Dayton	Bible Conference and School of Methods	Va. Conf. of United Brethren in Christ
Aug. 4-6	Massanetta Springs	Fall Meetings of Synodical	So. Pres. Church
Aug. 6-12	Massanetta Springs	Woman's School of Missions	So. Pres. Church
Aug. 13-19	Massanetta Springs	Leadership Training School	So. Pres. Church
Aug. 17-29	Emory	Pastors' School	M. E. Church South
Aug. 19-30	Massanetta Springs	Bible Conference	So. Pres. Church

WASHINGTON

June 15-22	Spokane	Spokane Young People's Conf.	Disciples of Christ
July 4-14	Seabeck	Girl Reserve Conference	Natl. Board Y. W. C. A.
July 6-12	Loon Lake	Summer Institute	Epworth League
July 7-17	Seabeck	Summer Conference	Congregational Board
July 14-21	Couer D'Alene	Baptist Assembly	Amer. Bapt. Pub. Soc. and Wash. State Convention
July 20-26	Redondo	Summer Institute	Epworth League
July 24-Aug. 3	Seabeck	Missionary Educa. Conference	Missionary Educa. Movement
July 27-Aug. 2	Vashon Island	Summer Institute	Epworth League
Aug. 3-9	Ellisport	Summer Conference	Pres. U. S. A. Board
Aug. 4-14	Burton	Baptist Assembly	Amer. Bapt. Pub. Soc. and Wash. State Convention
Aug. 10-16	Spokane	Summer Conference	Pres. U. S. A. Board

WEST VIRGINIA

June 10-17	Lewisburg	Young People's Conference	So. Pres. Church
June 10-24	Barbersville	Pastors' School	M. E. Church South
June 15-19	Bridgeport	Young People's Conference	Meth. Prot. Church
June 29-July 6	Bethany	Bethany Y. P. Conference	Disciples of Christ
July 27-Aug. 2	Bluefield	Summer Institute (Colored)	Epworth League
Aug. 3-9	Buckhannon	Summer Institute	Epworth League
Aug. 5-11	Phillipi	Baptist Assembly	Amer. Bapt. Pub. Soc. and W. Va. State Convention

WISCONSIN

June 22-28	Milwaukee	Summer Institute	Epworth League
July 4-10	Green Lake	Summer Conference	Congregational Board
July 4-11	Chetek	Cooperating Conference	Pres. U. S. A. Board
July 6-12	Oakfield	Summer Institute	Epworth League
July 6-12	Platteville	Summer Institute	Epworth League
July 6-12	Watertown	Summer Institute	Epworth League
July 6-13	Lake Geneva	Interdenominational School of Missions	Board of Education of Northern Bapt. Conven.
July 13-19	Chetek	Summer Institute	Epworth League
July 13-19	Green Lake	Summer Conference	Pres. U. S. A. Board
July 13-19	Lake Geneva	Summer Institute	Epworth League
July 20-26	Lake Geneva	Summer Institute	Epworth League
July 25-31	Ashland	Summer Conference	Congregational Board
July 26-Aug. 1	Waupaca	Standard Training School	M. E. Church North S. S. Board
July 27-Aug. 7	Green Lake	Baptist Assembly	Amer. Bapt. Pub. Soc. and Wis. State Convention
July 27-Aug. 8	**Lake Geneva**	**International Sum'r. Sch. of Leadership Training**	**International Council of Religious Education**
Aug. 3-9	Cambridge	Summer Institute	Epworth League
Aug. 11-21	College Camp	Central Coommunity	National Board Y. W. C. A.
Aug. 11-24	**Lake Geneva**	**Older Boys' Camp Conference**	**International Council of Religious Education**
Aug. 25-Sept. 7	**Lake Geneva**	**Older Girls' Camp Conference**	**International Council of Religious Education**

CHURCH SCHOOL FOLKS AND FACTS

GENERAL SECRETARY, Hugh S. Magill, filled important engagements on the Pacific Coast during the month of May.

* * * * *

AT THE twenty-second annual meeting of the Religious Education Association, recently held in Milwaukee, the general theme was "Religious Education and Religious Experiences." There was good interest and a large attendance of members and visitors.

* * * * *

THE STATE Executive Committee of South Dakota Council of Religious Education has recently made possible a year's subscription to the INTERNATIONAL JOURNAL for each one of the sixty county presidents of the state. Other state councils would find this a good investment, for, very largely, the strength of the state depends on the strength of the counties, and the strength of the counties depends on their officers. The Executive Committee feels that "the JOURNAL is filled with most practical, definite, and concrete suggestions for the most effective conduct of religious education in all of its phases and departments."

* * * * *

W. D. REEL, who has been General Secretary of New Hampshire for the past three years, has resigned from that position and is now the City Secretary of Philadelphia. Mr. Reel has done a fine piece of work in organizing the counties, districts, and cities of his state and he leaves it in fine condition. Philadelphia is his old home and he is very happy in his new field of labor.

* * * * *

STEWART G. COLE, Professor of Religious Education at Crozer Theological Seminary, Chester, Pa., in the *Crozer Quarterly*, refers to the INTERNATIONAL JOURNAL, saying, "The JOURNAL is an attractive magazine. Good judgment has been exercised in the variety of articles included. Many of the articles are of the radiogram type, brief and charged."

* * * * *

W. C. POOLE, Pastor of Christ Church, London, and President of the World's Sunday School Association, made a very profitable and pleasant American tour through the eastern and mid-west states and Canada.

* * * * *

ALLEN HOBEN, President of Kalamazoo College, Kalamazoo, Mich., is pleased with the JOURNAL and says, "I am reading it with satisfaction and admiring its fine make-up."

* * * * *

CARL ASMUS, who has been Director of Religious Education in one of the largest Churches in Omaha, and formerly Field Secretary for the state of Missouri, has been attending the spring term at Northwestern University. He is specializing in religious education. Mr. Asmus has been successful both as a field man in Missouri and as a director of religious education of a local Church.

* * * * *

HERBERT M. CLARKE, of Rhode Island, writes, "I want to congratulate you most sincerely on the fine appearance of the first numbers of the JOURNAL."

* * * * *

FRIENDS of the late Nannie Lee Frayser of Louisville, Ky., are interested in establishing a children's division of the International Council as a memorial to her. Already two friends have given fifteen hundred dollars toward this idea. About this the JOURNAL will have more to say later.

Meeting of the Committee on Education
and
The Professional Advisory Sections
Columbus, Ohio,
December 1-5, 1925.

The Professional Advisory Sections will meet December 1 and 2. The Committee on Education will meet December 3-5. A joint meeting will be held on December 3.

ROSS W. SANDERSON, Executive Secretary of the Wichita Council of Churches, Wichita, Kansas, says concerning the JOURNAL, "The last number is a superb piece of religious educational journalism. The table of contents alone would convince the religious educators of the value of this publication. It is our opinion that this new journal has already become indispensable to those who are seriously interested in the field of religious education."

* * * * *

IVAN S. NOWLAN, General Secretary of Massachusetts, reports a very successful year in his state. The old debts have been paid, the current budget provided for, and he assures us that Massachusetts will increase its financial support of the International Council.

* * * * *

F. E. BILLINGTON, Department of Religious Education, Brite College of the Bible, Fort Worth, Texas, says, "I am greatly pleased with the INTERNATIONAL JOURNAL so far and wish to congratulate you on both its appearance and its content."

* * * * *

PAUL H. VIETH and Thomas S. Evans are two valuable additions to the headquarter's staff of the International Council.

* * * * *

ALBERT H. GAGE, Pastor of the First Baptist Church of Brattleboro, Vermont, says, "You are giving us a feast of good things in the INTERNATIONAL JOURNAL."

E. MORRIS FERGUSSON says, "T. February JOURNAL comes up my ideal of what the magazine of o united cause ought to be, and that ide is a high one. The numbers have be steadily climbing, and this is the be yet."

* * * * *

LAWRENCE W. JOHNSON has b come Director of Religious Educ tion of the First Presbyterian Churc Evanston, Illinois.

* * * * *

JOY ELMER MORGAN, Managi Editor of the *National Educati Association Journal*, Washington, D. C says, "The INTERNATIONAL JOURNAL RELIGIOUS EDUCATION improves wi each issue."

* * * * *

WALTER S. ATHEARN, Dean Boston University School of R ligious Education, says, "The rece number of the INTERNATIONAL JOURN is by far the finest number you ha produced, both in content and in m chanical execution."

* * * * *

CHARLES F. BANNING, recently graduate of Rochester Theologi Seminary, Rochester, N. Y., won fi award in a prize essay on the subje "My Ideal Man's Class." The cont was conducted by the large Hubb class of the First Baptist Church, R chester.

* * * * *

J. B. McKENDRY, Community D rector of Religious Education, O Park, Illinois, writes, "The JOURN is winning for itself a large place am religious education leaders."

* * * * *

ZAC DAVIES, Professor in the D partment of Biblical Literature Carroll College, Waukesha, Wis., sa "It is a JOURNAL of real interest a of great practical value."

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JAMES McCONAUGHY, Editor the American Sunday School Unio publications, with Mrs. McConaugh will spend July and August in Euro

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THE *CHRISTIAN STANDAR* Cincinnati, Ohio, says, concern the JOURNAL, "A magazine altogeth stimulating and instructive to the av age worker."

* * * * *

LUCY E. KEITH, Professor in t Department of Biblical History a Literature of the Western College Women, Oxford, Ohio, says, "I pleased with the new JOURNAL."

* * * * *

THE PROGRAM COMMITTEE the Birmingham Convention, A. Brown, Chairman, is making elabor preparations for this great conventi to be held in Birmingham, Ala., Ap 12-19, 1926.

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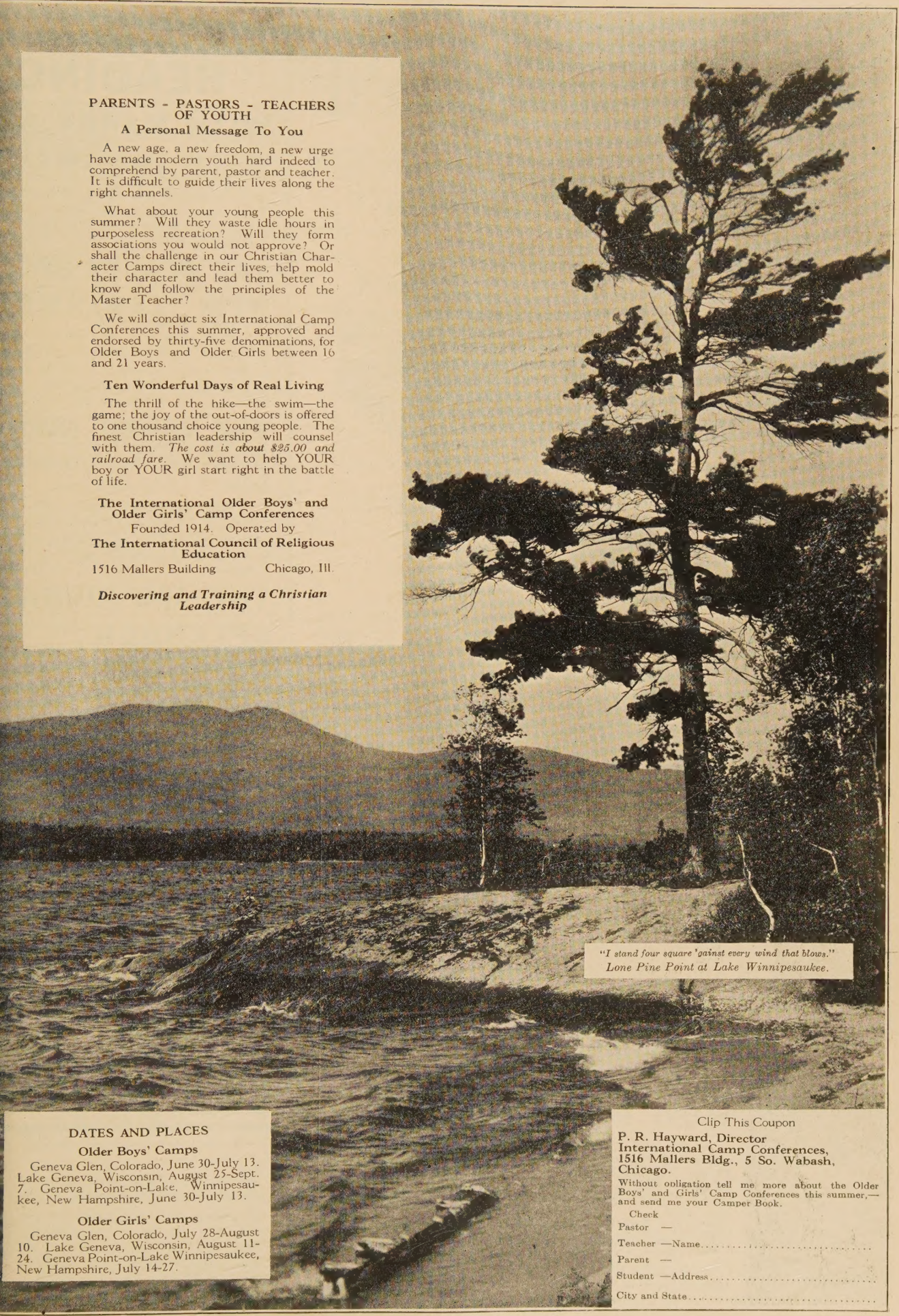

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DATES AND PLACES

Older Boys' Camps

Geneva Glen, Colorado, June 30-July 13. Lake Geneva, Wisconsin, August 25-Sept. 7. Geneva Point-on-Lake, Winnipesaukee, New Hampshire, June 30-July 13.

Older Girls' Camps

Geneva Glen, Colorado, July 28-August 10. Lake Geneva, Wisconsin, August 11-24. Geneva Point-on-Lake Winnipesaukee, New Hampshire, July 14-27.

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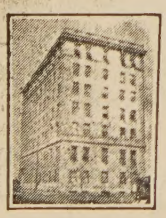

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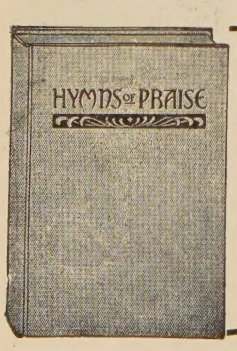

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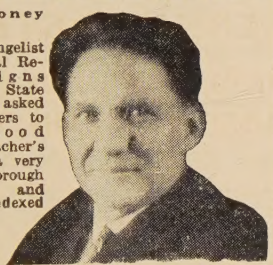

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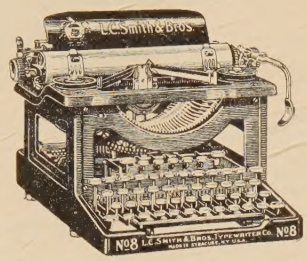

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